

*C. H. Fenn*

THE BOARD OF FOREIGN MISSIONS  
OF THE PRESBYTERIAN CHURCH IN THE U. S. A.  
156 FIFTH AVENUE, NEW YORK

MEMORANDUM April 30, 1934

FROM Mr. Fenn

TO Dr. Speer:

I have been working since the receipt of your memorandum of the 19th instant on the questions you have proposed for my consideration and comment and will now make such reply as I am able, ready, however, to engage in any further research which you may consider desirable.

Your first point is with regard to our Board's responsibility for anything published by the Christian Literature Society. I have looked over the records and find that in 1916 the China Council advised the appointment by ~~the~~ <sup>each</sup> Mission of a Literature Committee and also appointed a Literature Committee of the Council, of two members, "to keep in touch with Literature and Tract Societies in China and with the members of our Missions who work in connection with the Christian Literature Society."

In 1917 China Council Minutes referred to Dr. W. M. Hayes as "working in connection with the C.L.S. in preparation of Commentaries." In that year a Christian Publishers' Association was organized, which action was approved by China Council.

In 1919 Mr. H. K. Wright was appointed by China Council as a member of the staff of the C.L.S. Council at that time, in response to suggestions from one or more Missions, stated that it was "not ready" to organize a Society of our own" and added "the immediate practical question which faces us is the reorganization of the existing Literature and Tract Societies upon a Cooperative or Union basis, in which our Presbyterian Church should have a proportionate share. Such a Society to have branches in all sections of the country and a staff sufficient to deal with the production of Christian literature in all its forms."

In 1920 China Council lamented the small literature production of Presbyterians in China. It was planned to establish a Literature Department of China Council, "to be affiliated, for the present at least, with the C.L.S., but with its own Board of Managers elected by China Council." The Board appointed consisted of W.M. Hayes, G. F. Fitch, and C.H. Fenn. The work of Mr. Wright was made subject to this Board in consultation with the C.L.S. Mr. Wright died in 1923 and was not replaced until 1929 when F.R. Millican was transferred from Ningpo to Shanghai for work in connection with the C.L.S. In 1926 our Board authorized the China Council to appoint one of the Directors of the C.L.S.

In 1931 the C.L.S. changed its Constitution, placing control in a Board of Directors directly representative of the Missions and Churches interested. "Since the Presbyterian Mission contributes one member to the staff and is directly responsible for his support," The China Council appointed C.E. Patton and Miss Margaret Frame to this Board of Directors, with Mr. G. McIntosh as alternate. The declared object of the C.L.S. is "the preparation and diffusion of literature based on Christian principles, chiefly in the Chinese language."

In 1933 China Council granted Yuan 3000 to the C.L.S. for help with the establishment of its Associated Publishers' Department.

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FROM

TO

It would be rather difficult for us to deny any responsibility for the output of the C.L.S. though, of course, we can exercise only very fractional control.

Your second point is as to the Schools for Missionary Children. Like the C.L.S., these schools in China are subject to the one great disadvantage of all Union work carried on in cooperation with Missions less conservative than our own, viz., the impossibility of controlling methods, teaching and personal influence to keep them all in harmony with our Presbyterian creed and atmosphere. It is quite true that a number of our North China and Shantung missionaries "have been dissatisfied with the liberal Bible teaching and the laxity of life-standards of the American Board people most immediately in contact with the Tunghsien School and the teachers on its staff, and have strongly preferred to send their children to the more conservative teaching and pervading spirituality of the Pyengyang School." This has been true of some of the most theologically liberal Presbyterian parents in Shantung as well as of the extreme conservatives. The Tunghsien School is said to have improved in these respects recently in response to outspoken criticism.

Your third point is as to T. C. Chao and Dr. Kagawa. T. C. Chao is said to be a very spiritually-minded Christian, helpful to the students of Yenching; but he is, I suppose, theologically the most liberal of all the teachers at Yenching, of the School of Religion of which he is the head. I should not like to brand him as "unevangelical" though his creed would probably differ much from my own, or rather, he would be loath to subscribe to any creed.

As to Kagawa I cannot pronounce, but have seen nothing in his writings which could justly be labeled "unevangelical". Detailed evidence of the charges should be offered. His love for the Chinese Christians and sense of shame at his country's treatment of the Chinese people, and his devotion to the social and religious needs of his own people would indicate the possession of the faith which works by love.

As to our Board's "Rank Modernists" in China. "Rank Modernists" is a strong term. Even "Modernists", without the "rank", calls for definition. If it means doubters of the true and unique Deity of Christ and His uniqueness and finality as Savior, I do not know any such among our Presbyterian Missionaries. If it means doubters of a mechanical, verbal inspiration of the Bible, and those who prefer to regard the atonement as a heart-and-life-moving expression of the infinite love of God rather than "a sacrifice to satisfy divine justice", there are probably quite a number among our missionaries, and some of them in Peiping, especially at Yenching University; whether "seven" or not depends on who is doing the labeling (or libeling?).

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As to Dr. Ch'eng Ching Yi, I do not know whether Dr. Ch'eng "denies the bodily resurrection of Christ", but strongly doubt it as his position in the Church of Christ calls for acceptance of the Apostles' Creed. Yet there are many to whom I would hesitate to deny the name of evangelical, who think that true Deity and a real resurrection do not require resurrection of the body. I think their view unscriptural, but cannot doubt they are Christians.

As to Gleysteen's "Truth Hall", such a characterization is easy to make, hard to prove. Neither Gleysteen nor his chief associates are as conservative in their theology as I am, but they are thousands of miles from "infidelity", and I have no reason to think that there is more than that "sprinkling" of agnosticism, materialism and professed atheism which can be found in almost any school around the world.

The record of T. Arthur Bisson is that he was appointed by our Board April 7, 1924 and sailed for China September 2nd. He was assigned to educational work at Hwaiyuan and supported by Central Presbyterian Church, New York. June 17, 1927 he was temporarily transferred to North China for work in Yenching University. April 4, 1928 he resigned. Record is, "resignation due to difficulty in temperament." He married Faith Williams in 1930.

As to Mr. Ritter, from your perusal of his correspondence with Dr. Scott and me, you will have noted that he largely denies the charges of the Machen pamphlet, declaring himself "totally out of sympathy with the methods, policy and philosophy of Communism." "China Tomorrow" was largely edited by a Yenching student, Mr. Yen Ching-yüeh, for somewhat more than a year. Yenching had nothing to do with it. Stewart and Bisson were advisers, chiefly as to English. Ritter had nothing to do with it and contributed only a book review. "China Outlook" was not its predecessor, exerted slight influence and was short-lived. Stewart and Bisson edited it. Both gone from Yenching for some years.

"Truth and Life" is not an official publication of Yenching, but editors are from faculty and it is published by "The Life Fellowship." Ritter admits that it represents the general "liberal" position of Yenching, with an attitude "the same as the Christian Century," yet thinks it "a Christian magazine for educated persons, and, as such, meeting a real need in China.

In further comment on Dr. Machen's pamphlet, I would say, referring to a statement on page 65, the Board, either directly or through the China Council, does furnish some support, either funds or force, or both, to the several institutions mentioned. There is no doubt that some of the

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publications of the Christian Literature Society have contained statements which are not in strict harmony with the Westminster Confession, a thing which could only be avoided by our establishing a Publishing House of our own with an iron rule of editorship and censorship. I understand, however, that the Society has recently been much more conservative in its output.

Page 76. I know little about the Pastor of Union Church, Peiping, who is reported a good pastor and helper of Missions, but have heard nothing of his theology. Our missionaries in Peiping form but a small fraction of his congregation and can hardly be held responsible for his theology. The "conflicts" referred to (very rare) are usually between our Presbyterian Missionaries and those of other Boards, rather than between those of our Board, though these do hold differences of view.

Page 77. I do not know to what "compromise" in Peiping Station Mr. Kok refers, but think he must mean that the more conservative members of the Station, honoring the less conservative "for their work's sake" if not for their "theology", believe it better to work peaceably with them rather than polemically, except where the evangelical witness of the Mission is really threatened. Not having "Life and Truth" for January 1933, I cannot judge of Mr. Kok's list of "modernist Presbyterian Missionaries in Peiping." Judging by his criteria, I suppose it would include

Mr. and Mrs. Gleysteen  
Mr. and Mrs. Hayes  
Dr. J. Leighton Stuart (affiliated)  
Dr. Wolferz  
Mr. and Mrs. Ritter  
Dr. and Mrs. Sailer  
Miss Margaret Speer  
Miss Margaret Barnes

The doctors and nurses, unless very vocal, should not be listed. I do not know about the Adolphs.

While not agreeing with most of the above on some points of doctrine, I should not consider them any more "dangerous" than some of our staff at "156", whom we give "a clean bill of health!"

As to the "Language School", we simply cannot insist that all its teachers and students shall contribute to a rigidly "fundamentalist" atmosphere any more than we can so insist in any school to which we send our children in the U.S.A., unless we are ready to establish and run exclusively Calvinistic schools there and here. W. B. Pettus is certainly not of the strictest sect of the Calvinists, but it is slander to say that he "considers it his duty to exercise his influence in such a way as to keep the students away from anything that is definitely evangelical." Kok's sweeping statements as to the effect of the School on "many young missionaries", if not wholly untrue is grossly exaggerated." Not a few have found a richer spiritual experience while there.

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Page 78, Section 3. I cannot deny elements of truth in this section, as it has been one of my own griefs as a member of North China Mission and one still profoundly interested in Christ's Kingdom in China. While most of the "modernist" influence is exerted by other Missions than ours, yet I cannot escape the conviction that our testimony to New Testament Christianity is not as clear as it should be. Mr. Kok's language, however, is again grossly exaggerated.

Page 99, Section 4. I fear that the National Christian Council is largely dominated by modernist leaders, yet it has done a lot of excellent work for the total missionary cause. The Church of Christ in China is far more conservative than the National Christian Council. Its greatest danger now, as I see it, is in its urging of the North China "Kung Li Hui" <sup>(Congregationalists)</sup> to unite with it, thus introducing the most "modernist" element among the missionaries and national Christians in China. If achieved, that Union will end all hope, I fear, of the Church's ever formulating more than its present rather "sketchy" creed.

Page 81. Of course we are not responsible for Sherwood Eddy; but the testimony was quite general that in his recent campaign in China he was far more evangelical and evangelistic than in former years.

Page 89, Section 5. I presume that the testimony as to "Truth Hall" is from A.B. Dodd. His language is certainly extreme, though some "infidelity" has probably existed in all Chinese schools of any size. Personally I think that if all missionaries had firmly maintained their right to teach religion in Mission Schools, they would have carried the day, as in Chosen; but it is hard to determine "what might have been."

Page 90, Section. You are probably familiar with ~~my~~ <sup>my</sup> protests against the theology of Yenching in 1924-26, and our sacrifice of the Men's Bible Institute in preference to yielding to the Congregational demand for more liberal teaching. To maintain our own ideals and policies in union schools is impossible.

Page 93. My protests against "The Truth Weekly", and against contributions to it by Yenching teachers, in 1924-26 are on file. Its successor, "Truth and Life", and Yenching School of Religion, which has sponsored them, proclaim as their slogan, "Complete Academic Freedom."

Page 99. My only knowledge of "The China Outlook" and "China Tomorrow" is Richard Ritter's statements in his letter to Dr. Scott.

As for "The China Fundamentalist", frequently quoted, I fear that by its venomous judgments of all who disagree with its editors in any way, it is doing quite as much harm to the evangelical cause in China as the "modernists" and their publications are doing.

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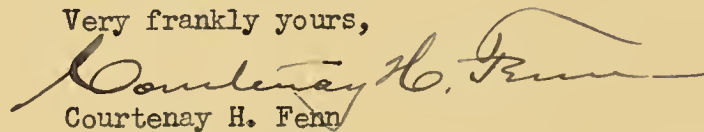
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TO

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These are my "comments", for which you have asked. I fear they may not help you as much as I should like to help, for I certainly cannot honestly refute every charge in Dr. Machen's pamphlet. The crux of the situation seems to lie in the problem of Union in Mission work: how far do the great advantages of union and cooperation justify the inevitable compromises? As I see no prospect that the Board will give up its often declared policy as to union and cooperation, I fear it will never satisfy extreme conservatives like the Machen, Dodd, and Kok group, nor fully quiet the qualms of non-belligerent conservatives like myself. I have been able to be thoroughly loyal to the Board through these trying years because I think the Board much more nearly right than its attackers, but there were reassurances given by the Board to Chester Presbytery recently to which I should have hesitated to sign my name.

Very frankly yours,



Courtenay H. Fenn

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Wm. G. Lee

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A. S. H.

Essay

Letter 109

System showing. p. 89

"The American notebook"

"China Journal"

"The last part of modern - common" p. 110

If information is desired  
with regard to references  
in these letters, letters of  
last summer are available  
in Pitter files of China  
Office.



SCOTT REC'D

YENCHING UNIVERSITY,  
Peiping West, December 14, 1933.

JAN 12 1934

*F. Fenn* ✓  
*Spence* ✓  
*Scott*

Dear Dr. Scott:

For some time I have been intending to write to you to tell you just what my relationship to the "China Tomorrow" was, and to make some observations on the remarks made by Dr. Machen concerning my "communism." And now your letter to Randolph and myself has just come and spurred me on to a rapid reply. I gather from your letter that you are really anxious to have a full report about the situation and viewpoints at Yenching, so I am settling down to write an unprecedentedly long letter, for whose reading you will, I fear, have to take a week-end off!

Of course it is quite unnecessary to reply to Dr. Machen's allegations in his pamphlet. He has no proofs of any kind for his statements; I am amazed that a man of his standing can deal so uncritically with material that comes to his hand. I am as loyal and earnest a follower of Jesus as I know how to be, and am totally out of sympathy with the methods, policy, and philosophy of communism. You are quite at liberty to quote me in this direct and unqualified way to any person who, not knowing me, may have read that pamphlet and become worried.

I am, among other items, a teacher of history, and as such it is my business to inquire into all kinds of past and present efforts to make and remake the social order. It is necessary for me to teach in as unbiased and scientific a manner as I can, and to stimulate the students to examine, with open minds, the ideas and the lives of communists as well as of others. But this does not prove my adherence to communistic ideas, as you of course know. As a university teacher, I must seek to be analytical, to lead my students to know and understand as nearly as possible just how things happened, and how the world came to be what it is today. That I take to be the proper purpose of the history teacher. But I am sure my students would say that, if I have any bias at all, in my class-room work, it leans to the side of Christianity.

And outside of my class-room, my position is well known. Randolph and I are joint chaplains of the English Vesper service, I having held this position now for two and a half years. I preach frequently, and I try to make my sermons vividly bring to the attention of my hearers the thrilling experience of living with and for Jesus Christ. Anyone here reading the statement that I had given up preaching Christianity and taken to preaching communism instead (Machen, p 109) would laugh out loud, I am sure. Well, so much for myself!

China Tomorrow was a magazine which was published by persons connected with Yenching and continued its existence for one, and possibly part of a second year. Its moving spirit was a student called Yen Ching-yueh. He has been in New York and Chicago of recent years, and it may be that you have met him. Dr. Fenn may remember him, as having worked one or two summers in the city evangelistic work of the Presbyterian Mission. Mr. Yen was in my Bible class at Shanghai, and came to Yenching as a freshman in the year I came. It was partly through God's use of me, I believe, that this boy became a Christian. He was baptized in the Presbyterian Church at Er T'iao Hutung, Peiping, in the course of his freshman year. During the next four years here he was without question one of the leading Christian students, being the last president of the Y.M.C.A. and helping to merge this organ-

ization into the Yenching Christian Fellowship, our campus Church.

At that time radical revolutionary ideas and movements were at their height in China. Communism was everywhere in the air. The students were discussing it and asking questions about it on every occasion. Mr. Yen decided to start a paper, giving expression to idealistic thoughts of all varieties. Because it was worth his life to use the Chinese language for ideas of this kind, he decided to publish the magazine in English. Officially Yenching had nothing at all to do with it, though it was generally considered, I suppose, to be more or less under the tacit aegis of the university. There are scores of such student magazines in China which appear under the stimulation of some personality, ~~and~~ exert an ephemeral influence, and rapidly disappear. No one can hold the University authorities responsible for such actions of their students. On the other hand, this paper appealed to the public as being much more capable than most; and I remember that Mr. Timperly, the Peking correspondent of the Manchester Guardian, asked me to arrange for a meeting between him and Mr. Yen whose editorials he greatly admired.

Mr. Yen was much struck by Mr. Norman Thomas' World Tomorrow, and got the idea of the name of his magazine from that. This was in the days before the World Tomorrow had turned so definitely socialistic. Mr. Maxwell Stewart and Mr. Arthur Bisson were asked to be advisors to this magazine, largely, I think, to help in the English; I believe I am right in saying that the real policy was still directed by the group of students - headed by Mr. Yen - most of whom were Christian. It might be true to say that Messrs. Stewart and Bisson also gave some advice on general policies, but I am not sure on that point. Its pages were open to all kinds of articles, and on looking over its files I must admit that many if not most of these had a radical tinge. At the same time it is not true to call the journal communistic. It was just a forum for free discussion, and the discussion of the students at this stage in China's development could not have been kept from running along such lines. When Mr. Yen left Yenching, the paper ceased publication, I believe. Because of my furlough's coming just the year before his leaving here (during which year he was an instructor in Sociology in Yenching) I have not seen him for four and a half years. I do not know how he has developed, but I have no reason to doubt that he is still an earnest Christian; and I look forward to his return to Yenching as an event which will considerably strengthen our religious program and life.

I personally had nothing whatever to do with China Tomorrow, and during the whole of its life contributed only one article to it, a rather brief book review of a biography of Lenin by Marcu. It is this one contribution, no doubt, that gave Dr. Machen the idea that I had something to do with the magazine and that I was a communist. But if he had read the article, he would have seen that I merely tried, in an objective way, to criticize the author's abilities and viewpoints, and I also took the occasion to point out the strength and weaknesses of Lenin himself, as I saw them. It is by no means a pro-Lenin article.

So far as I know China Tomorrow was not the successor of, nor did it have any connection with the China Outlook. My memory of this latter-named magazine is very hazy, and I can find only incomplete files of it in our library. It exerted a very slight influence and had a short life. I believe that Messrs. Stewart and Bisson were its leading editors, but whether their names were cloaks for students or not I am not sure. Both of these men have been gone from Yenching for some years; Mr. Bisson was here only as a temporary refugee. I have

not kept <sup>active</sup> in touch with them since then, except to read their articles in the Foreign Policy Association Reports. Stewart's residence in Russia after he left Yenching certainly gives some plausibility to Dr. Machen's contention that he is a communist, but of course no proof. Whether he is or not I do not know. He is in New York, as is Bisson, and no doubt can answer the question himself. Surely when they were in Yenching, no one suspected either of them of being communists, and Stewart was one of the most faithful members of our Bible class.

Now for Truth and Life. This magazine is a much more important publication than either of the foregoing. Most of its articles are in Chinese, and I am sorry to say that I still do not read Chinese readily enough just to pick up the magazine and run through it ~~each~~ <sup>each</sup> month. It has not been published this Fall because of financial difficulties, but it is possible that the Christian Literature Society will subsidize it to some extent, I am told. It generally has one article in English, and I have been an occasional contributor. I am enclosing reprints of two of my articles which have appeared within the past year or two. The titles of my others are: "The Life of Prayer in a World of Science," "An Open Letter to a Friend in Japan," "Testing Christian Influence at Yenching," "Some Christian Student Movements of the Past," "The Good St. Nicholas," and "A First Century Christian Fellowship," (an examination of "Buchmanism,") - this last article still waiting to be printed. The titles of some other representative articles, both in Chinese and English are as follows: "Nationalism, Negative or Positive," by Lucius Porter; "The Place of Justice and Love in Christ's Teachings" and "The Meaning of Christmas" by Wu Lei-ch'uan; "Kant on God, Immortality and Freedom" by P.T.Kuo, (a student); "The Student Christian Movement and 'Go to the People'", and "Chinese Christians and the New Hymnal" by T.T.Lew; "How Christianity Deals with the World Situation," by P.C. Hsu; also "The Christian Message for Modern China" by P.C.Hsu; "The Practical Idealist," by W.P.Merrill (a sermon preached when he was here); "Christianity's Task of Creating a New Mind," by T.C.Chao, etc. etc.

Truth and Life has no official relationship to Yenching, so far as I know. It is the organ of "The Life Fellowship," a group of middle-aged Chinese and foreigners, (such persons as John Hayes, William Gleysteen, Randolph Sailer, Andrew Ch'eng, Li Jung-fang, Hsu Pao-ch'ien, T.C.Chao, Rowland Cross, etc.) who are not at all, in my opinion, of the type to be called radical. Many of the members and all of the editors are on the Yenching faculty. The old "Truth Fellowship," consisting entirely of Chinese and which had perhaps a more radical colour, has scattered. Neander Chang, not a Yenching man, the leading spirit of this group and a rare Christian, has died. But the magazine, - which was formerly the organ of both of these groups - still continues the name of both even though one of the groups itself is no longer alive.

Knowing intimately most of the members of the Life group, I can confidently say that no Presbyterian need fear that its influence is anything but evangelical. True, the so-called liberal position, which is largely the position of the Yenching School of Religion, is the position of most of the members of the group; but such liberals as these would not like to be considered as unevangelical. Some of them, perhaps, such as Li Jung-fang, came from their education abroad prepared to "show up" the old-fashioned teachings of the missionaries; but in the course of the years they have mellowed to such an extent that they themselves are now considered old-fashioned by many. Had Yenching not welcomed them as fellow-Christians in those "cocky" years, they might have been lost to our Christian forces altogether, and now they are forces. They are earnest, loyal, devoted followers of Jesus the Christ. T.C.Chao,

who is as consecrated and intelligent a Christian as one can find in five continents is the chief editor. It is a Christian magazine for educated persons, and is, as such, meeting a real need in China. It is thought to be somewhat conservative by many of the younger persons, and would no doubt seem advanced to Dr. Machen. In general, it is somewhat the same in its attitudes as such a magazine as the Christian Century, though it is a monthly and not a news magazine, and deals more specifically with religious and not so much with political problems.

So far I have been "defending" Yenching and some of what might be called its publications (though I think I have made it perfectly clear that Yenching officially had and has nothing to do with any of those mentioned) and I originally intended to stop here. But I think it might not be out of place to go on a bit longer and mention a few positive items also.

The general position of Yenching staff members is unquestionably liberal, but it is also unquestionably one of positive, definite, and evangelical Christianity. We have to admit that many of our teachers are not on fire for the Gospel as it seems to some of us they should be. About 90% of them, I am told, are at least nominal Christians, which is an unusually high percentage. But of course we have not been able to build up a faculty either of foreigners or Chinese all of whom are earnest evangelists or even regular church attendants. Still the leading Christian spirits of Yenching need not be mistrusted. They are, upon invitation of the students themselves, frequent speakers and leaders in all Christian student gatherings. Yenching students as well as Yenching teachers are of tremendous help to the student Christian movement of all north China. When T.C. Chao speaks, the atmosphere of reverence and spirituality is contagious even to visitors who do not understand Chinese. Mrs. Huie Kin was telling me just the other day of the powerful benediction which seemed to flow straight from God through this saintly man into her soul when he led our Church services at Yenching. There is a decided need for his kind of scientific but warm-hearted, highly spiritual, evangelical approach to conserve the many many students whose needs are unmet by the older schools of thought.

Though I do not want to say anything ungracious, still I think it must be said that many students who were brought up under the old ideals fall by the wayside. Liberals have no monopoly on this sad phenomenon; indeed, from my observance here, I should say that fewer of the liberals than of the conservatives, - in educated circles - drift away. In many cases the missionaries and Chinese principals who send us students have failed to do anything but win the personal loyalty of their boys and girls, or at most a loyalty to Christ which readily melts when it is touched by a wider scientific criticism. An entirely new orientation is often needed when they come here.

Let me give just one example. Since I began writing this letter (over two weeks ago!) I had a conversation with a sophomore here in which I wish you might have joined. His struggle to find the truth in Christianity, and his faith that there must be a kind of Christianity that could be helpful to him was really pathetic. He became a Christian in his middle school in central China, under a lovable missionary. At first it meant a great deal to him, but as his mind developed, he came up against serious doubts. He was tremendously impressed by the divine beauty of Jesus and by the Fatherhood of God, but since the only interpretation of Christianity he received was the "fundamentalistic" one, and since there was much in this interpretation which he could not, but was told he must, accept, a tremendous conflict ensued in his mind. He saw the power of the new religion, and was

irresistibly drawn to it, but at the same time was simply not able to reconcile it with what he knew also he must accept, - the main discoveries of natural science. Still, for the sake of his missionary friend, he stuck to the Church and even determined to be a minister.

He was sent, on scholarship, to Cheeloo, where, for the first time he was given an insight, under a missionary teacher, into the possibilities of a liberal interpretation of Christianity. But just as this was beginning to give him satisfaction, another professor there, evidently a fundamentalist, began to tell him how wicked it was to entertain such "doubts," and pressed him, with all possible urgency, to leave the liberal group and retain his loyalty to the sound old truths. After some months of conflict, the boy, in desperation, left Cheeloo, and went to Nanking Theological Seminary. Here he frankly shared his puzzlement with some of the older students and was dubbed "Satan" for his honesty. He was indeed depressed, feeling that there must be some more satisfactory theological explanation than he had even been able to receive, yet fearing to go back to Cheeloo.

Then he heard of Yenching, attempted to enter our School of Religion, was told that he needed a full undergraduate course first, and so, tentatively and fearsomely, arrived, a year ago last Fall, as a freshman. And now, after a year and a half here, his soul has expanded, peace has entered his heart, religion has become more vital, and Christ in all his glory has been retained for him; yet the expression of his belief can be made in terms that do not conflict with his faith in science ~~and~~ and his studies in philosophy. He is a small, quiet, fellow, unobtrusive and not very attractive externally. Yet, because of the warmth of his Christian faith, he has made for himself a distinct place on the campus, and is already very active in the Hopei Christian student movement.

I asked him, "How did you hear of Yenching, and why did you think it had a chance to meet your needs?" His answer was startling to me, inasmuch as I was already in the midst of writing this report to you. He said, "I read Truth and Life."

Now, Dr. Scott, you will realize that I am not writing you this story for publication, nor would I wish it to be thought that I am comparing Yenching to Cheeloo and Nanking to their detriment nor in shallow praise of our own school or of Truth and Life. But the obvious moral of the story is that the type of presentation of Christianity which ignores scientific progress is simply unable to hold all students. Such students, are, in my opinion, fortunate indeed to fall into the hands of persons like Leighton Stuart, Hsü Pao-ch'ien, T.C. Chao, Mei Yü-pao, Wu Lei-ch'uan, Myfanwy Wood, Randolph Sailer, and the other Christian leaders whom we have here at Yenching. For such as this boy, Christianity is not only saved but glorified. There is something positive and powerful about it; and conservative people, - with a message equally positive and powerful for other types of person; - must not deny the power and glory of other interpretations or presentations of the same basic truths which we both call Christianity. Surely Christ is big enough to retain the devotion and belief of many different kinds of persons; and surely there is a need for such leaders as have been doing work like this at Yenching.

With this positive note, then, I end this long letter. I hope you have not been too bored with reading it. My judgments may be wrong, and you may get other views from Randolph and others. But, though I am not writing for publication, I hope I have said something which may be of use to you in speaking with the critics.

Missionaries of the Northern Baptist convention in Japan are petitioning their American denominational headquarters to work for the demilitarization of Christian chaplains in the American army and navy. Such military-mindedness even within the American church was commented on adversely by one of Japan's veteran Christians in a recent newspaper article, and undoubtedly constitutes an obstacle to the growth of genuine universalism in the minds of orientals.

The Japan Advertiser, Tokyo's "independent and constructive" English daily, recently said a good word for the missionaries in this country.

T. T. BRUMBAUGH.

*Soon after writing my letter I  
saw this in the Christian Century  
for Oct. 4. (Correspondence from  
Japan)*

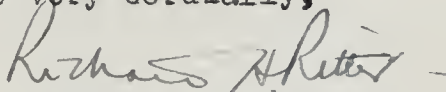
Will you please also let Dr. Fenn read this, if he wishes; and also give him the enclosed letter, which I would like you, also, to read, after drawing a long breath, in order to clear up another of my opinions.

Your letter, giving your own reactions to the NRA, was much appreciated. We get all too few such intelligent summaries of the situation in a personal way. Mr. Roosevelt was surely a surprise package, and in most of what he is doing he has our support, even though he is sending the silver exchange down to the depths!

Yenching is now out to raise a million dollars in China, for an endowment fund. It is a great ~~x~~ leap of faith, but seems to be starting off rather hopefully. The faculty pledged \$1000,000 from their own pockets, - which is a quarter of the pay-roll for a year. Such a high sum was set at the suggestion of Chinese faculty members; and in a meeting showing great loyalty, the motion was unanimously passed.

Please give our regards to Mrs. Scott, and also to Dr. Fenn, Mr. Hadley, Miss Oakley, and any other people in your office whom you might think of. Mrs. Ritter has now completely recovered from her gland trouble of last year, and our family - including Dorothy and Jean - are all well and happy. It is a great life, and we are proud to belong to the forces of Christ here in Peiping!

Yours very cordially,



Richard H. Ritter.

RECEIVED

*Richard F. Fenn*

22 1934

NOV 23 1934

Yenching University, Peiping,  
November 25, 1933.

C. H. FENN

Dear Dr. Fenn:

Your letter of August 16 should have been answered long ago. But you know what the first month of a university year is like!

It is always good to hear from you, and to get in touch again with your fine spirit. We shall always miss you and Mrs. Fenn here, but are glad that two pieces of you - Martha and Bill - have come back anyway. We saw them on a number of pleasant occasions in Peitaiho last summer.

As you say the question of a Christian's participation in war activities is too long and involved a one for us to discuss fully in our letters. I have come to the pacifist position, under the influence of a number of ideas and persons; but I can quite readily see that there are two sides to it, and I would not for a moment say that a person cannot be a Christian who is not a pacifist.

But I think you have misunderstood my letter to Dr. Scott, in two points. In the first place, I did not really state (at least I don't think so, for I don't believe it) that a reshifting of the dates in the prayer book, so that pro-militarists and anti-militarists should not be prayed for the same day, would solve the problem. It was the rather startling coincidence of the military chaplains' names and Emma's and mine that made vivid for us the problem involved. You will readily see how it might shock us to be linked in the same prayer with types of effort to which we are in thorough opposition. Shifting the dates does perhaps remove this shock, but it is not a fundamental matter.

Secondly, I am glad to say you misunderstood us in our attitude toward praying for chaplains. Surely we can pray for them, and do; surely we can even pray with them, though I don't recall having had such an opportunity for some time. But praying for them, as persons, or praying with them, as fellow-workers in the kingdom of Christ, is quite different from praying for their work. Their work, as I see it, is largely to assist the government in maintaining the morale of the soldiers so that they can be more efficient soldiers, - i.e. killers of enemy soldiers whenever "need" might arise. Chaplains would not be tolerated in the army did they not adopt an attitude favourable to the war machine. Their work as religious advisers and moral helpers and Christian evangelists is no doubt excellent and most needed. But could ~~this~~ this work ~~be~~ not be done by civilian ministers, through churches contiguous to army camps? And could it not be done by those who do not wear the uniform of soldiers, and who do not abrogate their freedom of thinking and preaching in their pledge to obey their superior military officers? You must be aware that there is quite a strong movement in several denominations to abolish such official army chaplaincies; and Emma and I wish to add our influence - such as it may be - to see them abolished in the Presbyterian Church. I would that you and Dr. Scott and Dr. Speer could see our viewpoint, could <sup>share</sup> ~~have~~ with us the conviction that the work of these men is doing tremendous harm to the religion of the simple, lovable, God-filled Jesus whom we know and whom we serve, <sup>to his missionary work.</sup> But ~~since~~ <sup>though</sup> at least you do not share this conviction, ~~at least~~ you will sym-  
*still*



pathize with our desire (which I hope I have now expressed in a more understandable way) to disassociate ourselves from the work of these men which we oppose.

Prayer is something that I believe in so deeply, that illuminates my thoughts and my emotions so supremely, that I (as also you) wish always to preserve it on the highest plane. Prayer, for me, is fellowship with God, the most beautiful experience of my life; fellowship with God implies a tremendously earnest effort to understand God and to put one's self in tune with his purpose for one's self, for others, and for the world. When others pray for me, - as the prayer book invites them to do (and I am very grateful for it) - it is understood that they are associating themselves in my work and sincerely desiring its success. When they ~~are~~ pray for the chaplains, they are desiring their success.

This situation, it seems to me, is one which is not quite worthy of the heights and beauties of prayer. It requires, in the pray-er, either an ignorance of one of the deepest and most sincere impulses and purposes of Emma's and my life (which is probably the situation with almost all of the pray-ers) or else a decided limitation in their prayers for either us or the chaplains.

I hope you will not think that I am asking you not to pray for me, or not to pray for the chaplains. I know I need your prayers. If I am wrong and narrow-minded, your prayers will, I am confident, help to set me straight. But you wouldn't want to pray that I should be untrue to my convictions; you wouldn't want to pray that I cease opposing militarism as long as I disbelieve in it; you wouldn't want to pray, in other words, that I put myself in alliance with the work of the chaplains in maintaining army morale: of that I am certain. And yet that is just what the prayer book, by implication, - if prayer is to be kept on a plane of reality and depth - invites people to do. At least so it seems to us.

Thank you very much for your patience in reading through this rather lengthy explanation of ~~my~~ viewpoint. I don't suppose these two letters of mine will go far toward accomplishing the abolition of militarized chaplains; but if the Board of Foreign Missions knew that missionaries were beginning to protest against chaplaincies it might do some good. We who see the effects of the American marines in China ought to have as good an opportunity as anyone of making out a case against army work and of initiating a movement to withdraw the Presbyterian Church from its support. Again, we in Peiping who see the excellent non-militarized work of Mr. Pyle and the Union Church for the marines here ought to be able to convince the Board that, even if the army must continue, it is still possible to do all the really legitimate chaplains' service for soldiers by demilitarized methods.

All goes well in our little corner of the world! Emma has now completely recovered from her gland trouble of last year, and our two little girls are a great joy and help to us. We do not do our work as well as we wish we might, but we do our best and continue to get a great thrill out of it. Please give our regards to Mrs. Fenn, to Henry and Connie, and the rapidly increasing tribe of grandchildren. Emma, of course, also sends her love to all.

We shall be grateful if you will share this letter with Dr. Scott.

Yours very cordially,

*Richard H. Ritter*

Copy for the  
Speeches Work Dept.  
(Copy of a note for Grace Church  
& the Yenching American Office)

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JAN 20 1951

MAKING AND TEACHING HISTORY AT YENCHING

In the course of its centuries China has produced many learned historians and countless volumes on history. No other country existing as such anywhere in the world has had such a long continuous history as China; and no literature can show such a quantity of historical writing as China.

Yet China, even more than Western lands, has written most of its histories in terms of official apologia, propaganda, annals, long lists of names or imperial happenings, events of merely local significance, or romantic (and often half-legendary) stories. The critical examination of such material, with scientific and analytical insight, has been neglected until very recent times. The mere writing of history, either as a literary art or as a dynastic monument, is insufficient to satisfy the modern insistence on truth. "Just how did we get to be the way we are?" is the question to which the modern historian demands an answer; and if the answer is uncomplimentary to one's ancestors or one's dynasty or country, it is nevertheless in the interests of modern society to reveal the truth, insofar as, with the most painstaking and fair-minded efforts, it can be revealed.

Even in the West this new historical science is all too little developed. But in China, with its vast stores of materials to cull, and its almost complete absence of reliable chronological tables, reference data, indices, and other tools of the historian, one can see how overwhelming the task is! It is to the cracking of this nut that the Yenching historical nutcrackers are now turning their efforts.

Yenching is situated within a few miles of some of the greatest historical libraries of the world, in the vast and dusty halls of the old Forbidden City. Peiping is a city which has not only preserved its records, but which has had ample and thrilling secrets to preserve. No historical detective could ask for a place where he would be surrounded by more fascinating and mysterious problems than those of old Peking.

It is no wonder, then, that students flock to Peiping to study their history. And it is quite fitting that Yenching, in its graduate department particularly, should be developing a Chinese faculty which is (at least in our opinion) among the very best in China. This faculty is pioneering in offering master's work to students of Chinese history, as well as doing very valuable research and compilation work itself.

Of course, as a background for the more advanced type of student activity, it is necessary that a solid foundation in general Chinese history be laid. Fundamental courses in the department are chosen by many students besides those majoring in history. The undergraduate department, though not very large, is composed very largely of those who wish to be teachers of history themselves, and quite a high proportion of them persevere in taking the M.A. degree, or even go abroad for higher degrees later on. No doctors' degrees can as yet be secured in China; but a master's in history from Yenching, with its intensive training in methodology as well as in the actual study of available materials, is sufficient for the present needs of many of the Chinese colleges. As our graduates grow older and continue their studies, they will contribute in an ever growing degree to the establishment and teaching of this new and extremely important science in China.

Western history is not neglected in Yenching either. A number of background and intensive courses are offered. Furthermore the conditions here, with several different nationalities on our faculties and among our students, are quite conducive to a particularly valuable study of the relationships between West and East both in ancient and in modern times. Almost all of our faculty, both Chinese and Western, have at least one such project in process. And a number of our students are always interested in writing their theses on such subjects.

The Yenching University department of history, then, has a unique opportunity in two fields: a creative share in the establishment of a new and much needed science in China, and a thorough study of an important problem in intercontinental, intercultural, and interracial relationships. This opportunity it fully realizes, and in pursuit of it both faculty and students are finding great joy.

RICHARD H. RITTER.

*Dec. 20, 1933*

JAN 23 1934 YENCHING UNIVERSITY CHINA

PEIPING WEST

December 5, 1933.

Christmas time is approaching at Yenching, and much excitement is in the air. It is the biggest day of the year here, as elsewhere. Our holidays come later, so most of the students are here during the Christmas season. Church services with special music, always crowded to the very capacity of the chapels, tableaux, the big University Party and ~~many~~ scores of smaller parties at individual faculty homes, entertainments for the village children and for our own workmen and servants, Sunday School celebrations, a campus Christmas tree, and the many decorated homes, chapels and buildings, and above all the inspiring "Messiah" by Handel, sung by our Yenching choirs of 120 voices (students and faculty) - are all being prepared for with much earnestness and joy. Anyone who is impressed by tales of the anti-Christian movement ~~at~~ in China should come and spend his<sup>a</sup> Christmas at Yenching before making up his final judgment.

The Christian Fellowship (our campus church) is having one of its most successful years. The number of those actively interested is probably larger than ever before, and the many committees and service groups are putting in harder work and accomplishing better results than usual. Spirit remains excellent, and effort is above <sup>normal</sup> ~~par~~.

A student is the chaplain of the week-day chapel <sup>services</sup> / this year for the first time; and the number of worshippers, both student and faculty, is increasing. Beautiful, though short, services are held every day in two centers of the campus, so that those in all sections of our large community may be able to attend.

A great deal of interest has been centered, during this school year, in the rural reconstruction program of the National Christian Council, Yenching's Sociology Department, and other agencies. Yenching maintains a community center in a large village about five miles from the campus, which is not only helpful in offering an all-round program for the villagers but is also a training center for our students. An effort is being made to correlate the work of all possible academic departments to the rural work. Chinese and English classes are being taught; <sup>there are</sup> a newspaper edited by journalism students, a bank <sup>organized</sup> by economics students, cloth looms, with dyes <sup>introduced</sup> made by the chemistry department, etc. It is quite surprising to see how many phases of instruction can be utilized in such a rural center.

Our elderly chancellor, a saintly, gentlemanly Christian of the old school, has resigned from the position which took him bodily into a very active life, and is now professor of Chinese literature, in which he is a preeminent scholar. The new acting chancellor is Dr. Y.T. Tsur, an American returned student, formerly president of Tsing Hua College, and well known for his unselfish service in scores of welfare agencies of Peiping. He does not live on the campus, and President Stuart is assuming most of the duties of his office. Dr. Stuart is so popular with the students that an active Chinese head is not demanded.

RICHARD H. RITTER.

THE BOARD OF FOREIGN MISSIONS  
OF THE PRESBYTERIAN CHURCH IN THE U. S. A.

156 FIFTH AVENUE  
NEW YORK

January 30, 1934

OFFICE OF SECRETARY

To Professor Charles R. Erdman, D. D.,  
Princeton, N. J.

Your letter of January 26th with Mr. Dulles' letter and proposed overture and your reply have been duly received. The first comments that occur to me regarding Mr. Dulles' proposal are:

1. He desires the Presbyterian Church to withdraw "from all unions, denominations, organizations and churches which will not accept the Confession of Faith and Government of the Presbyterian Church in the U. S. A." In his second proposal he speaks of the form of government but in his first proposal he does not use this phrase but appears to require that our Church should withdraw from all union or cooperation with organizations, agencies and Churches which will not surrender their autonomy and consent to be governed by the Presbyterian Church in the U. S. A. He surely cannot mean to make such a preposterous-proposal. And yet, this is the language that he uses. And he appears to use it deliberately because he rejects the phrase "form of government" in his first proposal but uses it in his second one.
2. The withdrawal of our Church from all union or cooperation with organizations or agencies which do not accept our Confession of Faith and either our government or our form of government would mean that we could not cooperate with the American Bible Society or the American Tract Society or with the Reformed Churches, which rest on the Canons of the Synod of Dort, or with Missions like the China Inland Mission, or the Bible Lands Mission Aid Society, etc., etc.
3. Our Church would have to withdraw from the Alliance of the Presbyterian and Reformed Churches and from the Faith and Order and the Life and Work Movements. We could not belong to the Federal Council of the Churches of Christ in America and we could not have been a party to the old Evangelical Alliance which had the support in its establishment of the great leaders of our Church two generations ago.
4. Our Board is not an ecclesiastical agency. It has no power to constitute presbyteries or synods or to determine their policies and relationships. All the presbyteries which have been established by our missionaries on the mission field from the beginning have been established under our Constitution by the Synods and the General Assembly. In every instance where these presbyteries and synods have entered into organic union with other bodies on the mission field they have done so with the explicit approval and constitutional action not of our Board, which has no jurisdiction, but of the synods to which they belong and of our General Assembly itself.
5. This matter of union and cooperation has been a matter with which our General Assembly has dealt again and again throughout the years with regard both to the foreign field and to the field at home. Perhaps the most definitive action of the General Assembly on the subject with regard to foreign missions was taken by the General Assembly of 1900, which advised the Board of Foreign Missions that the General Assembly, believing that the time had come for a larger measure of union and cooperation in mission work, approved the policy of the Board's "recommending to its

missions in various lands (in line with the General Assembly's action of 1887, Minutes, p. 23, having in view building up independent national churches holding to the Reformed doctrine and the Presbyterian polity) that they encourage as far as practicable the formation of union churches, in which the results of the mission work of all allied Evangelical Churches should be gathered, and that they observe everywhere the most generous principles of missionary comity." This same Assembly further voted that "the object of the foreign missionary enterprise is not to perpetuate on the mission field the denominational distinctions of Christendom, but to build up on Scriptural lines, and according to Scriptural principles and methods, the Kingdom of our Lord Jesus Christ. Where church union cannot be attained, the Board and Missions will seek such divisions of territory as will leave as large districts as possible to the exclusive care and development of separate agencies." The Assembly action closed with the statement: "Fellowship and union among native Christians of whatever name should be encouraged in every possible way, with a view to that unity of all disciples for which our Lord prayed, and to which all mission effort should contribute." These policies the General Assembly has again and again approved. If the Board were to act as Mr. Dulles advises, it would have to disobey and contravene repeated instructions of the General Assembly during the last fifty years at least.

6. The principle embodied in this overture would prevent fellowship and union with the New Testament Church itself, and with every true branch of the Church of Christ throughout the centuries which did not have as its formulary of faith the historic Confession of Faith of the Presbyterian Church in the U. S. A.

7. There are distinctive Presbyterian churches in various fields which do not have the Confession of Faith and Form of Government of our Church. (e. g. Korea) The proposed overture would bar our uniting with these Presbyterian Churches which are fundamentally of our own faith and order though having different creedal statements and statutes of organization.

8. At the time of the division of the Old and the New School Churches there were two issues. One was the contention of E. P. Swift and others that the Presbyterian Church should conduct its own mission work under a Board appointed by and responsible to the General Assembly and, second, that the Presbyterian Church needed a Board representing its own doctrinal position. This doctrinal emphasis, however, was a secondary one. When the Western Foreign Missionary Society was established in 1831, its advocates were careful to state that they were not criticizing the work or the theological position of the American Board. The theological issue came in as relating to the foreign missionary work, I judge, as a by-product of the controversy that issued in the division of the Church. Through all the years of their existence the New School Presbyterian Churches, while holding the same Confession of Faith and Form of Government as the Old School, did their foreign missionary work through the American Board. When the Old and the New School were reunited in 1871, the terms of union provided that any of the churches that wished to do so could continue to make their contributions through the American Board. I see that Dr. Machen has appealed to this action as justifying the existence of the Independent Board. This appeal is not well founded however. The concession at the time of the re-union was intended to be a temporary one and it contemplated, moreover, not the establishment of a new Board, independent of the Church, but only a temporary continuance on the part of some churches in a relationship which the entire Presbyterian Church in the U. S. A. had sustained in the early part of the century, and which the New School Churches had sustained during their entire history.

9. The overture asks that the Board of Foreign Missions should be directed "to work in harmony but not in union with other evangelical bodies and Churches." This proposal rests on a complete misunderstanding.

The Board of Foreign Missions enters into organic union with no other body or agency or organization. It cannot do so. It is the agency of the General Assembly, responsible solely to the Presbyterian Church in the U. S. A. through the General Assembly. The Board would have no power to unite with any Church. Only the General Assembly can enter into such union and it can do so only by proper constitutional process. Our Board can cooperate with other evangelical agencies under the principles and instructions laid down by the General Assembly, but organic union is a measure which the General Assembly alone can effect. Our Board, let it be said again, is an administrative agency, with a legal charter, which makes it solely amenable to the General Assembly. I judge that Mr. Dulles is unaware of the real facts as to the establishment and development of the Christian Church on the foreign mission field. As far as our own General Assembly is concerned, it has only five five Presbyteries on the foreign mission field, unless the Presbyteries in Cuba and Porto Rico should be included. These five are- one in Persia, one in Africa, one in Chile and two in Siam. Almost all of these contemplate their independence in the near future. All the other presbyteries and synods which grew out of our missionary work became independent and autonomous by the action of our General Assemblies in past years. The Presbyterian Church in China and the Church of Christ in China, two organizations which embrace all the fruitage of our missionary work in China, are both of them absolutely independent of our General Assembly. Neither our Assembly nor our Board of Foreign Missions has any control over them. Their Confessions of Faith and their Forms of Government are their own. They may have been and they may continue to be the same as ours or very similar to ours, but these Churches are autonomous and sovereign. The last thing that any of them would approve would be the establishment by our General Assembly through its Board of new presbyteries which would be amenable to and governed by our General Assembly. To send out American ministers to establish American presbyteries in these countries, to be governed by our Assembly, or to require these free and sister Churches, to which our General Assembly gave their independence, to subject themselves again to our Assembly or to its authority as to their doctrinal formularies, their forms of government and their relationship to other Christian bodies, would be the last extremity of folly.

10. Our Presbyterian Church in the U. S. A. has a noble record of fidelity to its own conviction and of liberality and tolerance in its relation to all other evangelical bodies. No Church has been ready to go further or faster than our own in happy and fraternal relations to other bodies, in the fullest possible measure of cooperation and, beyond all, in constant prayerful effort toward the fulfilment of our Lord's great prayer in the XVII Chapter of the Gospel According to John, and of Paul's glorious conception of a united Church representing the undivided Body of our Lord.

January 30, 1934

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January 30, 1934

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The Board of Foreign Missions enters into organic union with no other body or agency or organization. It cannot do so. It is the agency of the General Assembly, responsible solely to the Presbyterian Church in the U. S. A. through the General Assembly. The Board would have no power to unite with any Church. Only the General Assembly can enter into such union and it can do so only by proper constitutional process. Our Board can cooperate with other evangelical agencies under the principles and instructions laid down by the General Assembly, but organic union is a measure which the General Assembly alone can effect. Our Board, let it be said again, is an administrative agency, with a legal charter, which makes it solely amenable to the General Assembly. I judge that Mr. Dulles is unaware of the real facts as to the establishment and development of the Christian Church on the foreign mission field. As far as our own General Assembly is concerned, it has only ~~five~~ five Presbyteries on the foreign mission field, unless the Presbyteries in Cuba and Porto Rico should be included. These five are- one in Persia, one in Africa, one in Chile and two in Siam. Almost all of these contemplate their independence in the near future. All the other presbyteries and synods which grew out of our missionary work became independent and autonomous by the action of our General Assemblies in past years. The Presbyterian Church in China and the Church of Christ in China, two organizations which embrace all the fruitage of our missionary work in China, are both of them absolutely independent of our General Assembly. Neither our Assembly nor our Board of Foreign Missions has any control over them. Their Confessions of Faith and their Forms of Government are their own. They may have been and they may continue to be the same as ours or very similar to ours, but these Churches are autonomous and sovereign. The last thing that any of them would approve would be the establishment by our General Assembly through its Board of new presbyteries which would be amenable to and governed by our General Assembly. To send out American ministers to establish American presbyteries in these countries, to be governed by our Assembly, or to require these free and sister Churches, to which our General Assembly gave their independence, to subject themselves again to our Assembly or to its authority as to their doctrinal formularies, their forms of government and their relationship to other Christian bodies, would be the last extremity of folly.

10. Our Presbyterian Church in the U. S. A. has a noble record of fidelity to its own conviction and of liberality and tolerance in its relation to all other evangelical bodies. No Church has been ready to go further or faster than our own in happy and fraternal relations to other bodies, in the fullest possible measure of cooperation and, beyond all, in constant prayerful effort toward the fulfilment of our Lord's great prayer in the XVII Chapter of the Gospel According to John, and of Paul's glorious conception of a united Church representing the undivided Body of our Lord.

January 30, 1934

To Professor Charles R. Erdman, D. D.,  
Princeton, N. J.

Your letter of January 26th with Mr. Dulles' letter and proposed overture and your reply have been duly received. The first comments that occur to me regarding Mr. Dulles' proposal are:

1. He desires the Presbyterian Church to withdraw "from all unions, denominations, organizations and churches which will not accept the Confession of Faith and Government of the Presbyterian Church in the U. S. A." In his second proposal he speaks of the form of government but in his first proposal he does not use this phrase but appears to require that our Church should withdraw from all union or cooperation with organizations, agencies and Churches which will not surrender their autonomy and consent to be governed by the Presbyterian Church in the U. S. A. He surely cannot mean to make such a preposterous proposal. And yet, this is the language that he uses. And he appears to use it deliberately because he rejects the phrase "form of government" in his first proposal but uses it in his second one.

2. The withdrawal of our Church from all union or cooperation with organizations or agencies which do not accept our Confession of Faith and either our government or our form of government would mean that we could not cooperate with the American Bible Society or the American Tract Society or with the Reformed Churches, which rest on the Canons of the Synod of Dort, or with Missions like the China Inland Mission, or the Bible Lands Mission Aid Society, etc., etc.

3. Our Church would have to withdraw from the Alliance of the Presbyterian and Reformed Churches and from the Faith and Order and the Life and Work Movements. We could not belong to the Federal Council of the Churches of Christ in America and we could not have been a party to the old Evangelical Alliance which had the support in its establishment of the great leaders of our Church two generations ago.

4. Our Board is not an ecclesiastical agency. It has no power to constitute presbyteries or synods or to determine their policies and relationships. All the presbyteries which have been established by our missionaries on the mission field from the beginning have been established under our Constitution by the Synods and the General Assembly. In every instance where these presbyteries and synods have entered into organic union with other bodies on the mission field they have done so with the explicit approval and constitutional action not of our Board, which has no jurisdiction, but of the synods to which they belong and of our General Assembly itself.

5. This matter of union and cooperation has been a matter with which our General Assembly has dealt again and again throughout the years with regard both to the foreign field and to the field at home. Perhaps the most definitive action of the General Assembly on the subject with regard to foreign missions was taken by the General Assembly of 1900, which advised the Board of Foreign Missions that the General Assembly, believing that the time had come for a larger measure of union and cooperation in mission work, approved the policy of the Board's "recommending to its

missions in various lands (in line with the General Assembly's action of 1887, Minutes, p. 23, having in view building up independent national churches holding to the Reformed doctrine and the Presbyterian polity) that they encourage as far as practicable the formation of union churches, in which the results of the mission work of all allied Evangelical Churches should be gathered, and that they observe everywhere the most generous principles of missionary comity." This same Assembly further voted that "the object of the foreign missionary enterprise is not to perpetuate on the mission field the denominational distinctions of Christendom, but to build up on Scriptural lines, and according to Scriptural principles and methods, the Kingdom of our Lord Jesus Christ. Where church union cannot be attained, the Board and Missions will seek such divisions of territory as will leave as large districts as possible to the exclusive care and development of separate agencies." The Assembly action closed with the statement: "Fellowship and union among native Christians of whatever name should be encouraged in every possible way, with a view to that unity of all disciples for which our Lord prayed, and to which all mission effort should contribute." These policies the General Assembly has again and again approved. If the Board were to act as Mr. Dulles advises, it would have to disobey and contravene repeated instructions of the General Assembly during the last fifty years at least.

6. The principle embodied in this overture would prevent fellowship and union with the New Testament Church itself, and with every true branch of the Church of Christ throughout the centuries which did not have as its formulary of faith the historic Confession of Faith of the Presbyterian Church in the U. S. A.

7. There are distinctive Presbyterian churches in various fields which do not have the Confession of Faith and Form of Government of our Church. (e. g. Korea) The proposed overture would bar our uniting with these Presbyterian Churches which are fundamentally of our own faith and order though having different creedal statements and statutes of organization.

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January 30, 1954

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Ever since 1819 the secretaries of the different Foreign Missionary Societies in the city of London have met in monthly meetings each winter to confer and pray together. Several years ago Dr. John H. Ritson of the British and Foreign Bible Society wrote a short history of this meeting. The following paragraph indicated that the problems which we face today are not fundamentally different from the problems which have been faced from the beginning:

"At this period the whole outlook of missions changed from enthusiastic expectation of world-wide success to a humble hope that a few elect might be saved. A good deal of hostile criticism was levelled against the Societies. In 1825 the Association was enquiring, 'In what light are we to regard the opposition now so generally excited against the diffusion of divine truth, and in what mode should it be met?' and then in 1826 they tried to profit from the opposition - 'What practical lessons may be learned from the recent animadversions on benevolent institutions?' Again a little later they discussed, 'what are the causes of that distrust which has been excited respecting the management of religious societies, and what is the best mode of removing it?' There is a tone of resignation in the title of a paper read in 1849. 'The trials of missions - the reasons of these afflictive dispensations and the beneficial results of them.' But they were not allowed to work in peace, for within three years it was said, 'A notion prevails to some extent that the missionary enterprise is a comparative failure. Is there any truth in it, and what are the best methods of dealing with it?' The minutes of this meeting record the conviction that 'missions had been successful beyond expectation, and probably far surpassing the hopes of the fathers and founders of them.'

The storm broke out again in 1858 after the Indian Mutiny - the friends of missions urging a bolder Christian policy on the Government, and the critics declaring that the Mutiny was caused by proselytism. In the same year the Secretaries were also driven to examine 'Some of the principal objections made against the management of religious Societies such as - the cost of deputation work, publications and periodicals, etc.' 'Criticism from without never ceased, but for half a century the Association has not spent much time in discussing it. Of course it has not always come from without. There have been critical and argumentative and candid friends in the inner circle. In 1825 Edward Irving's famous L.M.S. sermon declared that the current methods were all wrong, and a few years after there was a topic of discussion which sounds peculiarly modern - 'What line of conduct should be adopted by Missionary Societies in order to obviate the dangers, which may be apprehended from the agitation among their friends or agents, or these controversies which have recently been moved in the Christian Church?'"

All this sounds very modern, yet this was nearly one hundred years ago.

February 14, 1934

Rev. John Allen Blair, D. D.,  
Chambersburg, Pa.

My dear Dr. Blair:

Dr. Schell is laid up with a bad cold and your letter of February 11th to him requesting an immediate reply has been referred to me. I am very glad indeed to supply the information for which you ask with regard to the reductions in overhead charges and office and executive personnel in our Board in the period since 1929.

In 1929 the expenditures of our Board for administration and promotion were \$471,321. In 1933 they were \$385,094, showing a reduction of \$86,227. For the current year ending March 31, the treasurer's office tells me there will be a further reduction in these items of about \$80,000. For the year beginning April 1, 1934, the Board is effecting a further reduction of \$50,000, making a total reduction since 1929 of \$216,227, or nearly 46 per cent.

The cut in secretarial personnel, not including stenographers, has been eleven secretaries and assistant secretaries. Three district offices have been closed - in Portland, Philadelphia and St. Louis.

The secretaries salaries were cut 10% in the year 1932-33, and an additional 10% in the year 1933-34.

On this whole matter of overhead expenditures perhaps I cannot do better than enclose a copy of a letter which will be self-explanatory, written to the Stated Clerk of the Presbytery of Washington with regard to an overture which was before the Presbytery and which I now understand has been wholly withdrawn by the member who offered it.

Please let me know if there is any further information that we can supply.

Remembering with much pleasure the visit to your Church several months ago and earnestly trusting that the Church may respond at this time to the appeal which has been made in behalf of the Boards, I am

Very cordially yours,

RES:AMW

Mary E Moore

Mr. Speer

October 2, 1934

To the Members of the Executive Council

Dear Friends:

I am sending herewith a paragraph from a letter recently received from the Rev. George H. Scofield, pastor of the Presbyterian church in Walla Walla.

This summer Mr. Scofield and his sister, Carol, took an oriental cruise. They were able to visit a number of our mission stations. He now sends us the following words of cheer:

"My sister addressed the girls at the Seminary in Manila at the chapel exercises Monday morning, and with me has acquired considerable knowledge as to the splendid work being done by foreign missions in Manila, China and Japan. We are all the more convinced of the need of the work, the efficiency with which it is being carried on by our representatives and the responsibility that comes to those of us at the home base not to fall down in our share of the task. Our little visit in the Far East has made us stronger supporters than ever of our Foreign Board. We saw no indication of unorthodoxy!

"As Moderator of the Synod of Washington I shall probably have opportunities this coming year of bringing a little first-hand missionary education to some of our presbyteries in the northwest."

Very sincerely yours,

Mary E. Moore

MEM:M

Copy to Miss Hodge  
Dr. Erdman  
Mr. Speers  
Miss Towne



Copy made  
by  
F. L. White  
May 27/34

STATISTICS OF THE TEACHERS IN AMERICAN MISSION SCHOOLS  
ACCORDING TO RELIGIOUS SECT - EXCLUSIVE OF MISSIONARIES - -  
1934.

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<u>VILLAGE SCHOOLS</u>	<u>Protestant</u>	<u>Greek Orthodox</u>	<u>Catholic</u>	<u>Maronite</u>
Sidon Station	14	--	1	--
Beirut Station	25	5	3	2
Tripoli Station	16	3	-	-
Aleppo Station	1	-	-	-
 <u>BOARDING SCHOOLS</u>				
Sidon Girls' School	7	1	-	1
Gerard Institute	10	1	2	1
American School for Girls, Beirut	10	5	-	1
Tripoli 'Girls' School	4	6	-	-
Tripoli Boys' School	7	3	-	1
North Syria Schools	14	-	1	-
Totals	108	24	7	6

- N.B. 1. The great majority of the Protestant teachers are children of Protestant parents.
2. Many of the Greek Orthodox teachers are as evangelical in their beliefs and practices as Protestants but have never joined the Protestant Church.
3. The teachers of French in our schools are apt to be Maronites or Catholics because it is difficult to find Protestants who are able to teach French satisfactorily.

Respectfully submitted,

Signed: F. L. White,  
Executive Secretary of the  
Educational Committee.

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COPY

Dr. Robert E. Speer,  
156 Fifth Avenue,  
New York City.

July 27, 1934

Dear Dr. Speer:

I appreciate very much your letters about our school here and regarding the religious affiliation of teachers and John's returning to the U.S.A. I am enclosing a copy of my letter showing the result of the questionnaire on the religious affiliation of teachers and am sure that the most critical of church members at home will be pleased to find that in this land with so few Christians we are carrying on our schools with 32 Christians among a total of 51 regular teachers. In the Middle Schools only teachers with superior training can meet the government requirements, hence a number of Christian teachers of exceptional worth were lost to our service when we lost our Primary schools. I am sure that before the Primary Schools were closed we had a much larger proportion of Christian teachers than at present. I am very glad to have the quotation from your letter to include with the summary of the religious affiliation of teachers. It is a help to have this ideal so well formulated.

You will be receiving the Annual Meeting reports soon and I am sure you will find the Hamadan church and school reports of exceptional interest. The special grant of rials 40000, less than \$3000, from the Harkness funds has accomplished great things for the work here. The church is in its own plant and is running its own Primary schools, while our Middle School is in a much more acceptable plant than before. Though the value of our school plant is no more than \$5000, far less than any other plant in Persia, I am sure that today we are doing one of the most outstanding pieces of work in the whole mission.

Yousef Rasooli, Kaka's son, and his wife whom you will remember, are fitting into the work most acceptably, but we are going to find it more and more difficult to keep them in the work with the meager appropriation that is allotted to the Hamadan school. If finances enable us to keep him we want to turn over more and more responsibility to him as if he were a regular missionary, but missionary assistance is given over and above the regular appropriation while Rasooli must be retained within the regular appropriation.

The challenging feature of the work here in Hamadan is that we are making progress in the establishing of an indigenous church which is actually taking over part of the missionary task. If my work in the school were simply that of teaching and trying to satisfy government requirements I would have become discouraged long ago.

We view with some concern- yet also with amusement and pity- the antics of certain trouble makers at home whose Pharisaical attitude and astounding self-conceit are so different from the spirit of Christ whom they claim to exemplify. May the spirit of Christian humility yet win the day.

I hope that John was able to meet you while he was in New York. He is already in Tennessee I expect. We are already looking forward to August 1935 when we can be together again.

Sincerely yours,

(Signed) C. B. Fisher

Principals of Schools,  
The Persia Mission.

Hamadan, July 22, 1934.

Dear Friends: You may be interested in the following summary of the religious affiliation of teachers in our Missions Schools, showing that 32 of our 51 regular teachers are Christians.

	<u>Religious Affiliation</u>			Total
	<u>Teachers in Persia Mission Schools</u>			
	<u>Anti-Christian</u>	<u>Pro-Christian</u>	<u>Neutral</u>	
Moslem	27	6	19	27*
Other	1		2	3
Christian		52		32
	5	38	21	62

\*Eleven of the 27 Moslem teachers are special part-time teachers from government schools who must be used in the boys' schools to prepare the students for government examinations.

Detail of the above table - Boys' Schools and Girls' Schools.

	<u>Boys' Schools</u>			Total
	<u>Anti-Christian</u>	<u>Pro-Christian</u>	<u>Neutral</u>	
Moslem		3	17	20
Other			1	1
Christian		17		17
		20	18	38

	<u>Girls' Schools</u>			Total
	<u>Anti-Christian</u>	<u>Pro-Christian</u>	<u>Neutral</u>	
Moslem	27	3	2	7
Other	1		1	2
Christian		15		15
	3	18	3	24

It has been suggested that we make a more serious effort to secure as teachers more Christian graduates from our own schools. It has also been pointed out, however, that if Christians are persistently given preference for a job the result will be that all applicants will profess a nominal Christianity.

I am passing on to you a quotation from a letter just received from Dr. Speer, which, I am sure, expresses our own convictions.

"Surely, however, if it is discovered that there are any anti-Christian teachers they will not be continued and just as surely the Church at home would wish all neutral teachers replaced by positive Christians and all luke warm and inefficient Christians replaced by zealous and effective Christians.

"We are constantly on the defense in the home Church with regard to the employment of non-Christian teachers in mission schools. What is to be said in defense of the employment of such teachers when, as often happens, they are superior in character and influence to some nominal Christians, we understand very well, but what the Church at home wants, and what the Board untiringly presses for is the staffing of all mission schools with genuine Christians of true character and missionary spirit."

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Dear Dr. Speer:

I appreciate very much your letters about our school here and regarding the religious affiliation of teachers and John's returning to the U.S.A. I am enclosing a copy of my letter showing the result of the questionnaire on the religious affiliation of teachers and am sure that the most critical of church members at home will be pleased to find that in this land with so few Christians we are carrying on our schools with 32 Christians among a total of 51 regular teachers. In the Middle Schools only teachers with superior training can meet the government requirements, hence a number of Christian teachers of exceptional worth were lost to our service when we lost our Primary schools. I am sure that before the Primary Schools were closed we had a much larger proportion of Christian teachers than at present. I am very glad to have the quotation from your letter to include with the summary of the religious affiliation of teachers. It is a help to have this ideal so well formulated.

You will be receiving the Annual Meeting reports soon and I am sure you will find the Hamadan church and school reports of exceptional interest. The special grant of rials 40000, less than \$3000, from the Harkness funds has accomplished great things for the work here. The church is in its own plant and is running its own Primary schools, while our Middle School is in a much more acceptable plant than before. Though the value of our school plant is no more than \$5000, far less than any other plant in Persia, I am sure that today we are doing one of the most outstanding pieces of work in the whole mission.

Yousef Rasooli, Kaka's son, and his wife whom you will remember, are fitting into the work most acceptably, but we are going to find it more and more difficult to keep them in the work with the meager appropriation that is allotted to the Hamadan school. If finances enable us to keep him we want to turn over more and more responsibility to him as if he were a regular missionary, but missionary assistance is given over and above the regular appropriation while Rasooli must be retained within the regular appropriation.

The challenging feature of the work here in Hamadan is that we are making progress in the establishing of an indigenous church which is actually taking over part of the missionary task. If my work in the school were simply that of teaching and trying to satisfy government requirements I would have become discouraged long ago.

We view with some concern- yet also with amusement and pity- the antics of certain trouble makers at home whose Pharisaical attitude and astounding self-conceit are so different from the spirit of Christ whom they claim to exemplify. May the spirit of Christian humility yet win the day.

I hope that John was able to meet you while he was in New York. He is already in Tennessee I expect. We are already looking forward to August 1935 when we can be together again.

Sincerely yours,

(Signed) C. B. Fisher

Hamadan, July 22, 1934.

Principals of Schools,  
The Persia Mission.

Dear Friends: You may be interested in the following summary of the religious affiliation of teachers in our Missions Schools, showing that 32 of our 51 regular teachers are Christians.

	<u>Religious Affiliation</u>			Total
	<u>Teachers in Persia Mission Schools</u>			
	Anti-Christian	Pro-Christian	Neutral	
Moslem	27	6	19	27*
Other	1		2	3
Christian		32		32
	5	38	21	62

\*Eleven of the 27 Moslem teachers are special part-time teachers from government schools who must be used in the boys' schools to prepare the students for government examinations.

Detail of the above table - Boys' Schools and Girls' Schools.

	<u>Boys' Schools</u>			Total
	Anti-Christian	Pro-Christian	Neutral	
Moslem		5	17	20
Other			1	1
Christian		17		17
		20	18	38

	<u>Girls' Schools</u>			Total
	Anti-Christian	Pro-Christian	Neutral	
Moslem	27	3	2	7
Other	1		1	2
Christian		15		15
	5	18	3	24

It has been suggested that we make a more serious effort to secure as teachers more Christian graduates from our own schools. It has also been pointed out, however, that if Christians are persistently given preference for a job the result will be that all applicants will profess a nominal Christianity.

I am passing on to you a quotation from a letter just received from Dr. Speer, which, I am sure, expresses our own convictions.

"Surely, however, if it is discovered that there are any anti-Christian teachers they will not be continued and just as surely the Church at home would wish all neutral teachers replaced by positive Christians and all luke warm and inefficient Christians replaced by zealous and effective Christians.

"We are constantly on the defense in the home Church with regard to the employment of non-Christian teachers in mission schools. What is to be said in defense of the employment of such teachers when, as often happens, they are superior in character and influence to some nominal Christians, we understand very well, but what the Church at home wants, and what the Board untiringly presses for is the staffing of all mission schools with genuine Christians of true character and missionary spirit."

Sincerely yours,

(Signed) C. B. Fisher



Wm M. Carle

Lake Creek, Ore., 12-19-1934.

Dear Sir:

Your letter of sympathy over my wife's going home reached me some days ago. I had expected never to write you again, but your letter breaks my resolution.

As to my wife's death I need no sympathy. I am rejoicing that she escaped from the grip of a fearful disease so easily. She was in bed only 10 days and free from distress most of that time, and able to assist me to wait on her to the last that was needed. A friend who died of the same disease a few days before, was in bed 21 months, and for several months helpless; I am not grieving.

Possibly you noted that I do not address you as formerly; it is because I cannot. I am unable to find any reason to regard you as a "brother" of Jesus Christ and therefore a brother of mine. So until I learn of some "brotherly" action on your part I am compelled to assume that the discourse of my Lord recorded in the 23rd chapter of Matthew applies to you. I cheerfully admit that your published writings and public addresses so far as I know them - are nearly all valiant in defense of the faith. I except one - when you led the popular movement to open the eldership to women you declared, "God closes no doors to his daughters which he opens to his sons." You certainly know that statement is a

falsehood. If you don't know it your ignorance  
of the Bible is so abysmal that you ought to  
be ashamed to ever stand on the floor of a General  
Assembly as a counselor of the church.

Words are cheap - so often a "means for con-  
cealing our thoughts." J. P. Mott wrote me a  
very lovely confession of his (supposed) faith  
in the shed blood of my Lord; yet he is the father  
of Pethinking missions, which makes that  
blood an unholy thing. So what does the  
"confession" mean Texapt, that it is a deliberate  
lie, as I told him. I am unable to find any  
reason to put any other judgment on your  
words. If there is any such reason I will be glad  
to find it for it is grief to find that a man  
in whom I had placed confidence for many  
years has deceived me.

For many months I have debated the question,  
Has Spur been a deliberate hypocrite all thru the  
years, or has he been (unconsciously, perhaps) turned  
aside? According to your own statement in a  
letter to me you are now just as loyal to  
Christ as you have ever been. That seems to  
answer the question.

I questioned your loyalty years ago - perhaps  
you remember it - and you promptly, to my  
great surprise, made me a nice present.  
Was it a bribe to shut my mouth? Then  
you committed that great sin against

your Lord - the Interchurch World Movement - did you  
 ever make any public confession of a public  
 sin? Not that I ever heard of. Did you promptly  
 resign from being Secretary of the Board as would  
 have been fitting for a man with any moder-  
 ty even with no sense of sin? Not that I ever  
 heard of. What judgment is forced on any man  
 who takes a fair look at this; can he see in  
 you any marks other than of an ambi-  
 tious self-seeker? Public sin calls for  
 public repentance even tho. you may  
 have wept before God in private.

I understand you can weep; that your  
 tears flowed copiously for R. E. Spier when  
 he was attacked on the floor of the Gen. Ass'y.  
 But where are your tears when Jesus Christ  
 whom you profess to call, Lord, is viciously  
 attacked by The Laymen's Appraisal.  
 Tears? Grief that the crown of divinity was  
 snatched from his brow? Get your  
 critique of that Report in Missy Rev. Jan 1933  
 and see if you can find where one tear  
 dropt on a single one of the many pages.  
 Tears? Your "dearest and best friends" did  
 it. "Birds of a feather"? Not once, Robert,

in all those 10,000 words did a single word of indignation flash from your pen. Why? Because there was none in your heart. You are "just as loyal to Jesus Christ now as you have ever been", just as loyal as that Report — and no more. Over and over again you land in highest terms these blasphemers of my Lord, can I call you his friend? Nay, you will, in my esteem, stand among the hypocrites — until I can find some act — not fine words — which at least has the appearance of loyalty.

Mark A. Matthews and yourself have had the implicit confidence of the church. He can go you one better fine fine words. You will remember how in the last Assize he promised to help prosecute any delinquent official if proper charges were brought. I then suggested that Merrill be proper not to know that Merrill is a Presbyterian. That is enough to make a horse laugh. I then gave him the names of 8 members of our Boards who uphold The Appraisal he didn't know how to proceed, even tho he had denounced The Appraisal

as "the most cowardly attack ever  
 - made on the Christian faith." Poor  
 little Mark, how ignorant he is! He knew  
 how to get at Prof. Macken, tho, didn't he.  
 Well, I have told Matthews where I place  
 him.

You and I have had considerable corre-  
 spondence. Every letter you have written  
 has increased my conviction that there  
 is something terribly rotten in the B. d.  
 F. M. When three members of the Board will  
 publicly spit on my Lord, and not one  
 member or secretary makes any outcry  
 I see no escape from the conclusion  
 that you are all of a kind, and I have  
 set out to let the church know  
 what I know.

Yours Truly

Wm. Carl

COPY

Keswick Grove, N. J.  
June 27, 1934

The Rev. John A. Mackay,  
156 Fifth Avenue, New York City.

My dear Dr. Mackay:

The story is told of a tree whose roots were beginning to die. Some of the apples which the tree bore were still good for food. Others were badly tainted.

If the tree were to be saved, something would have to be done about the root, not about the individual apples which were bad.

Apply the story. Evidence has been presented which indicates a very distressing situation in connection with the Board of Foreign Missions in the Presbyterian Church in the U. S. A. A major operation is needed there at the root. You ask me for details relative to one of the apples.

Please consult the bottom of page 97 of "Modernism and the Board of Foreign Missions of the Presbyterian Church in the U. S. A." by J. Gresham Machen. Of what avail was it to indicate six missionaries who offered no protest in a critical situation? The matter lies far deeper than that.

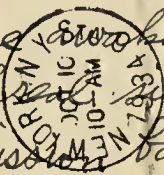
Save the root and I shall be glad to cooperate with you in safeguarding the fruit.

Very sincerely yours,

Charles J. Woodbridge

Great meeting last night in  
farewell to Rev. & Mrs Henry Cray.  
500 people from Presbyterian  
Churches all up & down valley  
present. Powerful messages  
from Dr. Machen, Carl Mac  
Intyre, Mr. Rian and Mr. Cray.  
Revival spirit. Surely God is  
in this movement and people  
are awakening to realization  
of real situation in foreign  
mission boards today and  
will support exclusively  
Bible-believing missionaries.  
Wake up ere the judgment  
of God descend upon you!  
~~and~~ This thing is spreading  
like wild fire, awake &  
repent, repent!! - Pittston, Pa.

Oct. 9-1934.



RECEIVED

OCT 11 1934

PRESBYTERIAN BOARD OF FOREIGN MISSIONS  
FIFTH AVENUE  
NEW YORK

PITTSBURGH, PA.  
OCT 9  
9 30 PM  
1934

THIS SIDE OF CARD IS FOR ADDRESS



Presbyterian Board of Foreign Missions,  
156 Fifth Ave.,  
New York,  
N.Y.

Dr. Spear





Dr. Robt. E. Speer,  
Presby. Brd. For. Missions,  
156 Fifth Ave.,  
New York,  
N. Y.

Dear Friends:

At the meeting of the Executive Council this morning attention was called to the reply of Dr. Machen to the Moderator of the General Assembly in the following terms:

"A pamphlet now appearing in the 'Catalogue of Promotional Literature' of the Board of Foreign Missions and Board of National Missions of the Presbyterian Church in the U. S. A. says that 'there has been only one human being brave enough to release within himself the full creative power of believing that God was his Father,' and that 'unless Jesus' method of making Himself divine can be imitated, His achievement is a mockery rather than a challenge.'

"It would be difficult to imagine a more thoroughgoing denial of the deity of Christ. Against this propaganda, which holds that Jesus made Himself divine, and that we can make ourselves divine in the same way, we of the Independent Board for Presbyterian Foreign Missions confess that we are divisive with all our minds and hearts and lives.

"Furthermore, we hold that no board that will not make a clean break with such propaganda is worthy of support by Christian men."

It was the Council's thought that a word should be sent to you about this matter.

1. The quotation is accurate, though the inference which Dr. Machen draws from it is, of course, far from correct.

2. It is taken from a booklet written by Miss Winifred Kirkland called, "The Way of Discovery," and this pamphlet is the last item on the last page of a 20-page "Catalogue of Promotional Literature of the Board of Foreign Missions and the Board of National Missions." The catalogue contains more than 400 items, and this pamphlet is in a small section for "Spiritual Life Groups" and is plainly marked "Supplemental." It is not published by the Boards and does not bear our imprint but was purchased in small quantity from the Cokesbury Press. The joint committee on Spiritual Life Groups of women of the Boards of National and Foreign Missions purchased 250 copies, whereas our usual editions as Boards are between 5,000 and 25,000.

3. This list was never considered from the theological point of view but for the great help the pamphlets contain for any seeking spirit. There is a great deal in this pamphlet which would be counted uplifting and reassuring to many readers, and this paragraph would be passed over by most readers quite without

realization of serious implications.

4. The writer of the pamphlet is known to some of the women for her spiritual life and devotion. Her purpose even in the quoted paragraph is perfectly clear. She means that our Lord does not call us to follow Him in impossible things. Her phrasing of the idea is open to serious question, but no one could doubt what her meaning is as he reads.

5. For all that, the quotation is a very bad one in its implications. It would turn our Christian faith into a form of Buddhism, suggesting that man can attain Deity, whereas our entire Christian belief is in the opposite direction, that in Christ God became man. We nowhere could admit that man could become God, as Buddha is claimed to have done. No one who passed this pamphlet would have the remotest idea of committing herself to this interpretation of the quotation. The Board will not wish to defend it since this interpretation is possible.

6. In the absence of the members of the Woman's Committee, who were responsible in the matter, Miss Hodge and Mrs. Fleming, Chairman of the Joint Committee, approve stopping the distribution of the pamphlet, and the depositories have been so notified. But the number of copies available in the first place was so small that there are not many, if any, left.

7. Unless the officers of the Board think it wise, the Council does not feel that any general reply should now be made to Dr. Machen's criticism but will give these facts to those who inquire. We are not willing to give the impression that the women of the Boards are not as faithful and clear-minded as any in the Board, and whatever form of repudiation the Board may decide upon, it should take due account of the fact that the women of the Boards have steadily sought to advance the spiritual life of the Church in loyalty to their divine Lord and Savior.

COPY

THE INDEPENDENT BOARD FOR PRESBYTERIAN FOREIGN MISSIONS  
1531 Philadelphia Saving Fund Society Building  
Philadelphia

June 8, 1934

Dr. I. D. Mishoff,  
2506 East Locust St.  
Milwaukee, Wis.

My dear Dr. Mishoff:

Let me thank you for your letter of May 25th. I am sorry that I was not able to meet you on my recent visit to Milwaukee.

In reply to your questions, let me say that it is possible for me to express only a personal opinion. I am firmly convinced that if the Foreign Mission Board of the Presbyterian Church in the U.S.A. should clean house entirely, the organization which I represent would disband. I was present at the meeting of the recent General Assembly. I am convinced that only a miracle of grace could bring about such a house-cleaning.

In the six suggestions which you made, you have certainly put your finger on some of the worst features of the official Board's compromising with Modernism.

It was a pleasure to hear from you. May the Lord bless you richly.

With all good wishes, I am

Very sincerely yours,

(Signed) Charles J. Woodbridge

W:L

Dictated by Mr. Woodbridge  
and signed in his absence.

Charles R Erdman

THE BOARD OF FOREIGN MISSIONS  
OF THE PRESBYTERIAN CHURCH IN THE U. S. A.  
136 FIFTH AVENUE  
NEW YORK

CHARLES R. ERDMAN, PRESIDENT  
20 LIBRARY PLACE, PRINCETON, N. J.

April 21, 1934.

APR 23 1934

My dear Robert:-

A member of the Philadelphia Presbytery has sent me the enclosed statements in reference to the address delivered on Monday by Charlie Woodbridge before the Philadelphia Presbytery. I know that you will be interested and the statement may be needed for use in the near future. It is too deplorable for words that a Christian minister could be inspired by such a spirit or could use such language.

Affectionately yours,

Charlie

Robert E. Speer, D.D.,  
New York City.

Mr. Woodbridge declared that when, years ago, he was preparing to go out as a missionary, under the Foreign Board, he attended a conference conducted by the Board for its out-going missionaries, the "embryonic missionaries" as he called them. He said that during the days of the conference no reference was made by the conference leaders to Christ and Christianity. Finally, he said, 'a native from India, (I am not so sure of the country) spoke, and said to these out-going missionaries, "When you come to us, tell us of Christ, not as a teacher, but as a Redeemer and Saviour." At the conclusion of this conference, Reverend Woodbridge said he stepped up to this native worker and thanked him for his words, and the native worker replied, "I am so glad you spoke to me, a member of the Board just told me to keep my mouth shut, and never to again say such a thing; that the Board would not stand for it."

With regard to West Africa. Reverend Woodbridge related that while he was out there, a member of the Board came to visit their mission. The natives were invited by the thousands to come out to the jungle and hear this great white man from America tell the story of Jesus. When the time came, this member of the Board, who had his speech translated sentence by sentence into three languages to this vast audience, spoke on the subject, "The power of personality" ← The insinuation was, of course, that this Board member was sent out by the Presbyterian Board, and at its expense, to visit the mission fields, and was so modernistic in his beliefs that he had no other Gospel to preach. Reverend Woodbridge also said that many of the missionaries in the Cameroun, upon hearing of his appointment to the secretaryship of the new Board, rushed to him and wished him God-speed. He said they told him that they were with him heart and soul, and that if nothing were done at home for them, they would rise up in revolt.

"Time" Magazine  
has an editorial  
which also car-  
ries this state-  
ment.

## REPORT OF INDEPENDENT BOARD RALLY

To the Members of the Executive Council:

Several Council members have expressed a wish to hear details of the rally in Orange under the auspices of the Independent Board on September 24th. There has been no time at Executive Council meetings so the best plan seems to be to send you a brief written statement. Miss Towne and I went together. We saw there Mr. and Mrs. Delavan Pierson and Mr. Hinkhouse. Mr. Hinkhouse recognized Dr. Inglis of Newark and Dr. Brank of Summit.

The High School auditorium was well filled, many younger people - thirties or younger. There seemed to be an atmosphere sympathetic to the speakers - many fervent "Amens" after various statements and appreciative laughter after the satirical thrusts of Mr. MacPherson.

Generally speaking the attitude of the speakers was scurrilous, stopping short only of actual names. Every concession by the official Board is regarded as a triumph, although not touching the fundamental errors in the Board attitudes.

### Dr. Machen

made the first speech, taking as text Matt. 10:34 (not come to send peace, a man's foes, etc.). He gave a concise and well organized account of the history of the independent Board. Modernism is in all the church boards but especially in the Foreign Board. The first attempt was to reform the Board by electing "sound" members to fill vacancies but General Assembly refused. No alternative but to set up an independent agency. The Assembly of 1934 violated the principle of liberty and placed the General Assembly Minutes on the pastor's pulpit instead of the word of God.

### Mr. Laird of Wilmington (member of independent Board)

Good voice and appearance. I did not take notes.

### Mr. Woodbridge

His speech was a rehash of the printed pamphlet. He first held up the catalogue of the University of Nanking "which contains Fosdick's book as a text book for Bible study and on the front page has the name of the Senior Secretary of the Board as President of the Board of Founders". He next mentioned McPhail's "Jesus of History" as being listed in the India Christian Literature Society publication - with which we cooperate. The third exhibit was "The Way of Discovery" with the "Anti-Christian" statement. (No mention of National Board which sponsored it just as much as Foreign Board did). He noted the fact that he had sent for a new Board catalog of literature and found this pamphlet crossed out in blue pencil! A triumph for the right, but it should never have been recommended at all for that shows the Board is unsound! He said this pamphlet was on the back page of the catalog of Board literature and they started at the back - no telling what they'd find before they got through!

He mentioned Africa and the eagerness of the people there - he would like to go back but feels the greater need is here to combat modernism.

Mr. Corey - the new missionary for whom the rally was a farewell.

He spoke with a good amount of self-assurance but not particularly winning. He was glad for three things -

1. That he's a Christian
2. That he has a message of redeeming love.
3. That he's going under the independent Board

Mr. MacPherson - pastor of Central N. Broad St. Church, Philadelphia, and member of independent Board

Texts Jude 1: 4 (certain men have crept in by stealth) (Modernists)  
II Peter 2: (false prophets, etc.)

II Peter is ignored by the Modernists - too condemnatory. It is sad that the members and Secretaries of the Foreign Board have "denied the Lord Jesus". He went to a meeting in Philadelphia where a Board Secretary was explaining the resignation of the Board's Candidate Secretary, a signer of that "miserable document, the Auburn Affirmation". The Board Secretary explained how sorry the Board was to lose this man - they wanted to keep him but he had a call to a church. The Board was so sorry! (All this very sarcastically to imply that the independent Board really forced Hadley out).

"By political wire-pulling and sentimental soft-soaping" the Foreign Board has obtained endorsements from Presbyteries and Synods. The Foreign Board evidently intends to use the entire machinery of the great Presbyterian Church organization to "mop up that little group in Philadelphia"!

The Foreign Board has not admitted a single criticism to be true. Could anything so angelic exist!

There are many good and true missionaries under the Foreign Board - not all are Modernists. He knows many who are miserable and hampered by the attitudes and policies of the Board.

A friend of his told a Board Secretary about a certain missionary who is a Modernist. Instead of saying such a missionary will be withdrawn, the Secretary asked why the Presbytery didn't take up the matter and start proceedings.

MacPherson says he will fight to the last. He will be the last to resign from the independent Board, and as some of the other members of it say, they never will, it will be a long time before he will have to. He doesn't care how widely his remarks may be spread abroad.

- - - - -

A great deal was said about the Corays going into the "dark places", etc. but not a word of just where in China they are assigned.

Ruth Elliott



*Lewis S Mudge*

The Presbyterian Church in the United States of America

OFFICE OF THE GENERAL ASSEMBLY

EXECUTIVE HEAD  
REV. LEWIS S. MUDGE, D.D., LL.D.  
STATED CLERK

April 27, 1934.

GENERAL OFFICE  
514 WITHERSPOON BUILDING  
PHILADELPHIA, PA.

Dr. Robert E. Speer,  
156 Fifth Avenue,  
New York, N.Y.

My dear Bobbie:

Enclosed please find the three resolutions,  
as I noted them, upon which we agreed at our  
conference on Wednesday last. These are the  
resolutions which it is now planned to suggest  
to the Administrative Committee of the General  
Council as a part of the proposed "Deliverance."

Yours affectionately,

*L*

1. That the "Independent Board for Presbyterian Foreign Missions" be and hereby is directed to discontinue its activities and to desist forthwith from exercising any ecclesiastical or administrative functions, including the soliciting of funds, within the Synods, the Presbyteries, the particular churches and the mission stations of the Presbyterian Church in the United States of America.

2. That all ministers and laymen affiliated with the Presbyterian Church in the United States of America, who are officers and members of the "Independent Board for Foreign Missions" be officially informed by this General Assembly through its Stated Clerk of the above action, in the full expectation of their loyalty to the Presbyterian Church speaking through its General Assembly and of the immediate discontinuance of their relationship to the Independent Board of Foreign Missions.

3. That the Synods, Presbyteries and Sessions be instructed each in its own jurisdiction to cooperate with the General Assembly in making effective the above resolution and to secure the full loyalty of the particular churches to the responsible agencies of the General Assembly.

COPY

THE INDEPENDENT BOARD  
for  
PRESBYTERIAN FOREIGN MISSIONS

APR 21 1934

1531 Philadelphia Saving Fund Society Building

PHILADELPHIA

Charles J. Woodbridge  
General Secretary

April 5, 1934.

Mr. Russell Carter, Treas.  
Presbyterian Board of Foreign Missions,  
New York City, N.Y.

Dear Mr. Carter:-

Let me thank you for the information contained in your letter of April 4th. My memory failed me, that is all. I trust that I have not inconvenienced you.

With all good wishes, I am,

Faithfully yours,

(Signed) Charles J. Woodbridge

COPY

April 4th, 1934.

APR 21 1934

Rev. Charles J. Woodbridge,  
1531 Philadelphia Saving Fund Society Bldg.,  
Philadelphia, Pa.

Dear Mr. Woodbridge:-

In reply to your letter received this morning, may I say that the refund to Mrs. Woodbridge was made by us under date of June 19th, 1930, our check #597 in the amount of \$95.15. This check bears the endorsement, "Mrs. Charles J. Woodbridge", and as the endorsement seems in order, we fancy that it is just a matter of memory, as you suggest.

Yours very sincerely,

(Signed) Russell Carter

Treasurer.

RC/MM

COPY

THE INDEPENDENT BOARD  
for

PRESBYTERIAN FOREIGN MISSIONS

1531 Philadelphia Saving Fund Society Building

PHILADELPHIA

Charles J. Woodbridge  
General Secretary

April 3, 1934.

Mr. Russell Carter,  
New York City, N.Y.

Dear Mr. Carter:-

Let me thank you for your letter of March 29th, and for the check for \$14.16, refund in connection with my payments to the Pension Fund. I am in touch with the Pension Board with reference to this entire matter.

I am writing, also, to ask you a favor. Herewith a quotation from a letter from Dr. Master (dated March third, 1934):

"So far as your wife is concerned, the former Miss Dunning, she was in the plan from 4/1/27 to 3/31/30 and on 6/4/30 a refund was made to the Foreign Board on account of Miss Dunning, we sending them a check for \$263.13, which included \$90. for Miss Dunning's payments plus \$5.15 of interest, and \$166.98 to the Foreign Board, which was what they paid less the cost of coverage."

Neither Mrs. Woodbridge or I recollect having received any refund as indicated in this paragraph. Will you kindly enlighten me on this subject?

Am I mistaken? Did you mail us the refund in June 1930, or is it still due us?

With all good wishes, I am

Faithfully yours,

(Charles J. Woodbridge)

COPY

Rio Benito, Spanish Guinea  
July 12th, 1934

The Rev. John A. Mackay, D.D.,  
Presbyterian Board of Foreign Missions,  
156 Fifth Avenue, New York City.

My dear Dr Mackay,

I am enclosing a copy of a letter to Dr Erdman relative to a matter he asked me of. I do not know whether or not the contents will be of interest to you in the Board rooms, but having written him as President of the Board, I thought possibly the matter might well come also to the attention of the Secretary for Africa.

We regret these successive waves of oratory, full of exaggeration and misstatement and rolling up the beach with considerable fury and violence. Fortunately in their subsidence little is left on the sand to really embarrass the Board in any way. The misfortune however is that many may be deceived by the roar and the thunder when the tide is in.

Having stated my purpose and effected it, I suppose the thing to do is to stop; and so I do, wishing you and very sincerely wishing you of the Board rooms a happy and glorious autumn of the year - touched with the bright radiant colors of the Lord's approval upon all your works and ways.

Very truly yours,

Signed            JOSEPH McNEILL

COPY

Mision Evangélica,  
Rio Benito, Spanish Guinea,  
July 11th, 1934.

The Rev. Charles R. Erdman, D.D.,  
20 Library Place, Princeton, New Jersey

My dear Dr. Erdman:

It may be presumption upon my part to address you again on the matter of which you wrote me some time ago. I do so only because my distress -- perhaps I should say "our" distress in the Mission -- has been enlarged by public statements of Mr. Woodbridge's other than the one you called to our attention.

I realize that our reaction to it all may be sadly out of date. It is one of the handicaps under which we labor -- this matter of hearing, months after the events, of the events themselves. Anything we may feel impelled to write or say upon them is liable to appear lamentably late and therefore of no value whatever. Because of this consideration I have hesitated to write. But the periodic return of the impulse impels me now to yield. That my reaction to all the statements made by Mr Woodbridge to which we would take exception may appear now as a whole, I venture to repeat myself, to a degree, in what I now write.

I would call your attention to three statements publicly made by Mr Woodbridge and come to our attention from reports of the April meeting of Philadelphia Presbytery, from the Sunday School Times and from the Moody Monthly, and duplicated in part in "Time". (April 23, 1934). First, that upon hearing of his appointment to the secretaryship of the new board many of the missionaries in the Cameroun rushed to him and wished him God speed, saying that they were with him heart and soul and that if nothing were done for them they would rise in revolt. Second, that a missionary now on the field here came to him and told him that he did not really know that he was saved. Third, that while here he learned to deplore the ways of the official Presbyterian Board, such as when a member on an inspection tour addressed 3,500 naked Cameroun heathen who had never heard the Gospel, on the subject, "The Power of Personality."

Permit me, Dr. Erdman, before saying anything whatever concerning these remarks, to say first that if these statements by any chance are not, in substance, what Mr. Woodbridge said, I could wish you to forbear reading what is to follow concerning them. Charity impels us to sympathy rather than to censure when a fellow Christian has been victimized by poor reporting

whereby his statements appear as distortions or suppression of the truth. If, however, these statements were made as recorded here in substance, I must protest the statements themselves and the patent intent of them to work injury upon the Board. For ourselves I regret deeply the inferences of the first statement, inferences that could well lead the Board to regard the Mission with suspicion if not to condemn it as hastily and unreasonably traitorous and disloyal.

As to the first of these statements I should like to say that its major assertion is just not true and that its precedent remarks are seriously open to a question of emphasis. If Mr Woodbridge said in effect that the West Africa Mission stands now or stood at any time in sympathy with the new board and opposed to the Assembly's Board, Mr. Woodbridge has erred. What Mr Woodbridge could have justifiably said is that the Mission stands "four-square on the Gospel" as does he. In that matter he and the Mission are one. But there was absolutely no trace, manifest to me, and no rumor faint or otherwise, heard by me, of enthusiasm on anyone's part here in the Mission for the course he had determined to follow. There was a rush to him -- of kindly protest and of advice directed against his strongly set determination. When he gave it to be understood that he would not be moved, the Mission accepted the inevitable and tacitly resolved to treat kindly and courteously one who was continuing for a time with us tho by his deliberate choice he was no longer of us. We bade him as a Christian God speed when he left us. Deep regret was in the hearts of all of us that he should turn his back upon the big task here of positive proclamations of truth to hungry multitudes. I regret particularly his strong language with reference to the Mission. There is no truth in it. There has been nothing of revolt in the thought and heart of the Mission. I shall say this: there was revolt in the heart of Mr Woodbridge and upon his lips as well. On more than one occasion he was heard to wish that our Mission would rise and do something that would practically amount to revolt. But in all this he stood alone. And even he did not express the wish upon the floor of the Mission Meeting. Manifestly his wish for revolt here has become father to his alleged fact of it.

The statement as to the member of the Board preaching in Bafia in 1928 is a half truth. He is correct in saying that the subject was the Power of Personality. Dr Johnston, the Secretary of the Mission, and the missionary pastor of Bafia have jokingly reminisced as to the extreme difficulty of translating that subject, or the title of it, into the vernacular here. I dare say that the matter came to Mr Woodbridge's attention in just such a way. And I would say that if the fun of friendly badinage current in our Mission family, as in every family, has departed and the matter suddenly looms ominous and deplorable, it is not because



it is actually so but because Mr. Woodbridge chooses to interpret it so. The truth of the matter is that the Gospel, simple and pure, was preached under that title. Dr Johnston is authority for this. He it was who was there; and he interpreted. The other day he was back in Bafia. With Mr Woodbridge's utterance in mind he asked some of the "naked" heathen who had until then "never heard the Gospel (as we are told) what was the topic of the Sunday afternoon meeting when the Commission from the Board was in Bafia. They still remembered it -- "Jesus, the Mighty One, strong to save"! They too, you see, are authority for the fact that the message of Jesus was proclaimed. They too were there. Mr Woodbridge was not - not by six years. From his long view he declares it all deplorable.

As to the unsaved missionary in our midst - what grief he carries in his heart at this version of his confidence in Mr. Woodbridge I do not know. I know only that his report is that he confided to Mr. Woodbridge that he did not know the day and the hour, the exact moment of God's visiting him with His salvation. This, I believe, is something quite different from the substance of Mr. Woodbridge's statement.

From all of this it will be seen that we, who know of these matters on the field, fail to reconcile his statements of facts with the facts themselves. And as for me, I say again that there is deep within me the hope that these things by now have been proved, or will be proved eventually, as errors in reporting. As they stand they are woefully unfounded in fact, and terribly misleading because partial or warped in content. To devote this small moment of examination to them, as they come to us, is to perceive sadly that in them lies no passion for truth that could be labelled paramount, and to conclude that their purpose after all is akin to partisan polemic and personal propaganda. Speaking to these statements out of a knowledge of matters to which they refer, I for one turn to you in protest -- we fail utterly to understand either these utterances or their purpose unless they be intended, with some deliberation, to estrange the Board and our Mission on the one hand, and the Board and friends of Mission at home on the other.

My distress over all of this has necessitated this. Again I beg your pardon if I have been presumptuous in seeking some bit of relief by addressing you. I am taking the liberty of forwarding to Dr. Mackay, as Secretary of the Mission, a copy of this that I have written to you as President of the Board. Should it prove useful in allaying some of the unhappiness that is abroad in the home circles, so let it be.

Very sincerely and respectfully yours,

Signed JOSEPH McNEILL

D. S. Speer

C O P Y

HOSPITAL AMERICANO

GUATEMALA, C.A.

DEC 19 1934

December 3, 1934.

~~ASS.~~

The Board of Foreign Missions  
of the Presbyterian Church,  
New York City, N.Y.

Dear friends:

The following resolution was adopted at the meeting of  
the Mission in Guatemala, October 20th to November 2d, 1934:

"Inasmuch as there has been unfounded criticism of our Board of Foreign Missions as not sufficiently interested in preaching Christ and Him Crucified, this Mission wishes to go on record as unanimously loyal to our Board, our Church, our Confession of Faith and the Word of God, in our interpretation of Jesus Christ, our Lord and His great Commission. We have been sent to preach Christ Crucified, the hope of Salvation, and we are preaching that in its purity and power and are heartily supported in it by our Board. We believe in their sincerity, their vision, their wisdom in managing their difficult, delicate and complicated task. We believe that they faithfully represent the faith, the doctrine and the liberty both of their constituent body, its confession of faith, and the Word of God. We deplore agitation of a derogatory nature against our churches and mission work and confidently look forward to the day when all disintegrative agitation and organization shall come to naught, all necessary corrections be made in the normal way and the whole church in the Spirit of confidence and unity shall devote itself with a single heart to the accomplishment of the church's great task of world evangelism."

Respectfully submitted,

(Signed) Besse M. Nurninger  
Corresponding Secretary

COPY

July 23, 1934.

Rev. Joseph M. Woods, Jr.,  
143 Main Street,  
Phoenixville, Pa.

My dear Mr. Woods,-

In reply to your letter of July 16th, I thought that by action of the General Assembly the whole controversy regarding Re-Thinking Missions was to be regarded as a closed book. In view of that, I think it is a pity to bring it up again, and I have been very reluctant therefore to have any part in doing so, but in the interest of the cause of foreign missions and if it can help that in any way, to your question put in the following language, "Would it be possible to have a personal statement of your belief in Jesus Christ as the world's only divine Saviour and Redeemer and of your conviction that while you may be tolerant and even sympathetic toward the good in other religions and their earnest search for the truth, nevertheless none of them can ever be sufficient either alone or together to afford the eternal salvation and abiding peace which comes through faith in the Cross of Calvary and the emptied tomb," let me say that to what is here expressed I can give my full endorsement.

It may interest you to know that I have been an Elder in the Presbyterian Church for forty seven years, that my father before me was an Elder in the Presbyterian Church in the North of Ireland, where I was brought up, that two of my sons are ministers in the Presbyterian Church in this country, that two of them went to the mission field under our Board of Foreign Missions, and that my eldest son is an Elder in the same church with me in Montclair. In view of all this and my various Christian activities, this question would seem a little unnecessary. Among other things I was Chairman of the Laymen's Missionary Movement for more than ten years during the most active part of its existence. I am treasurer of the International Missionary Council, of the Foreign Mission Conference, of the Student Volunteer Movement, and of the Agricultural Missions Foundation, all of which will indicate somewhat my interest and activity in the work of missions, aside from the fact that I have been a member of the Board of Foreign Missions for more than twenty five years.

Yours sincerely,

(Signed) James M. Speers

*Wm P Schell*

1934  
THE BOARD OF FOREIGN MISSIONS  
OF THE PRESBYTERIAN CHURCH IN THE U. S. A.  
156 FIFTH AVENUE, NEW YORK

MEMORANDUM July 2, 1934

FROM Dr. Schell

To Dr. Speer

Dear Mr. Speer:

Thank you for your letter of June 23rd enclosing a refund of \$7.50 to me from the money I contributed toward the guarantee fund for the Staff Dinner. This is indeed a pleasant surprise and I am glad to learn that the financial arrangements for the dinner were so successful.

While I am writing, I enclose the comparative statement I secured from Mr. Tower regarding the contributions of eight churches which we had reason to believe would greatly reduce their contributions to the Board during the past year. I am now writing Mr. Tower asking him for a similar statement covering the gifts of the churches of Coatesville, Pa. and Great Valley at Upper Brandywine. I noticed in one of our papers the other day that the church at Collingswood, New Jersey has decided to support the two missionaries under appointment of the Independent Board. I wonder if that statement is correct.

With good wishes,

WPS:AL

Very sincerely yours,

*William P. Schell*  
L.

C O P Y

June 15, 1934

From: Mr. Tower

To: Dr. Schell

Dear Dr. Schell: -

In answer to your inquiry of June 13th, I am giving you the amounts requested from certain churches as follows:

<u>New York City - Broadway</u>	<u>33-34</u>	<u>32-33</u>
CHURCH	787.52	787.51
SUNDAY SCHOOL	----	----
BOTH	<u>787.52</u>	<u>787.51</u>
WOMEN & YOUNG PEOPLE	<u>600.00</u>	<u>805.00</u>
TOTAL	1,387.52	1,592.51

Wilmington, Del. First & Central

CHURCH	1,575.00	1,156.05
SUNDAY SCHOOL	100.00	5.00
BOTH	<u>1,675.00</u>	<u>1,161.05</u>
WOMEN & YOUNG PEOPLE	<u>1,310.00</u>	<u>1,400.00</u>
TOTAL	2,985.00	2,561.05

Flushing, New York - First

CHURCH	----	232.46
SUNDAY SCHOOL	<u>10.10</u>	----
BOTH	10.10	232.46
WOMEN & YOUNG PEOPLE	<u>85.00</u>	<u>105.00</u>
TOTAL	95.10	337.46

Tacoma, Washington - First

	<u>33-34</u>	<u>32-33</u>
CHURCH	-----	505.00
SUNDAY SCHOOL	-----	<u>43.87</u>
BOTH	-----	548.87
WOMEN & YOUNG PEOPLE	<u>521.00</u>	<u>1,094.00</u>
TOTAL	521.00	1,642.87

Glendale, California - First

CHURCH	150.00	505.58
SUNDAY SCHOOL	-----	-----
BOTH	150.00	505.58
WOMEN & YOUNG PEOPLE	<u>1,741.00</u>	<u>1,902.00</u>
TOTAL	1,891.00	2,407.58

Upper Darby, Pa. J. B. Miller Mem'l.

CHURCH	39.60	40.88
SUNDAY SCHOOL	<u>128.85</u>	<u>224.30</u>
BOTH	168.45	265.18
WOMEN & YOUNG PEOPLE	<u>150.00</u>	<u>148.00</u>
TOTAL	318.45	413.18

Detroit, Mich. - Central

CHURCH	1,079.92	1,266.75
SUNDAY SCHOOL	<u>105.39</u>	<u>96.40</u>
BOTH	1,185.31	1,363.15
WOMEN & YOUNG PEOPLE	<u>397.00</u>	<u>460.00</u>
TOTAL	1,582.31	1,823.15

Gouverneur, New York

	<u>33-34</u>	<u>32-33</u>
CHURCH	335.68	411.52
SUNDAY SCHOOL	-----	-----
BOTH	335.68	411.52
WOMEN & YOUNG PEOPLE	<u>345.00</u>	<u>372.00</u>
TOTAL	680.68	783.52

*John Mackay*

*Dr. Speer*

August 8, 1934

To the Members of the  
Executive Council.

Dear friends:

I have thought the following description of this new pathological species might interest you!

Cordially yours,

*John A. Mackay*  
John A. Mackay

PARANOIACS

By a British Psychologist  
(Condensed from "The Modern Psychologist")

I must first introduce a word not yet widely known, that is, paranoia. It is the name of one of the most pernicious forms of insanity, sometimes loosely known as persecution mania. It is commoner in men than in women and first manifests itself between the ages of thirty and fifty. It is a disease in which the intellectual faculties are not impaired, with the exception of a disordered judgment; the reasoning powers are preserved but sidetracked.

The sufferer entertains a delusion that is completely false. Outside that delusion, his conduct may seem perfectly normal, he may have complete self-control and often a degree of energy superior to the average. Because of their peculiar personalities, few paranoiacs marry; and those who do make a mess of it.

Oddly enough, only a small percentage of paranoiacs find their way into asylums. Most of them have harmless delusions that may not interfere with their jobs; and they often find an outlet for these in publishing pamphlets or books at their own expense; or by joining and organizing eccentric or faddist movements. Many are clever enough to keep their delusions to themselves; a few become public nuisances and have to be looked after in asylums..... Hate is the most characteristic symptom of paranoia -- hatred of imaginary persecutors.

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Copied from "Current Digest" for August, 1934.



August 8, 1934 •

Rev. W. F. Smith,  
Rockville, Indiana

Dear Mr' Smith:

Your letter of August 1st is just received today. I have not seen the Associated Press News Item of which you speak, but the facts in the matter, as far as we have any knowledge of them, are as follows:

1. Mrs. Buck's father was the Rev. A. Sydenstricker, a missionary in good and regular standing in the Southern Presbyterian Church. I never heard any intimation that he was unsound in the faith. As far as I know he was regarded as a true and faithful missionary of his church.

2. His daughter, the present Mrs. Buck, was also appointed a missionary by the Southern Presbyterian Church and served, I think, for two years in China. Then she was married to Mr. J. Lossing Buck, who was a missionary of our Board, and transferred from the Southern Presbyterian Board to ours.

3. At the time of her transfer she was asked and answered in writing the constitutional questions in our own church as follows:

"Do you believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice?"

"Do you sincerely receive and adopt the Confession of Faith of this Church as containing the system of doctrine taught in the Holy Scriptures?"

"Do you approve of the government and discipline of the Presbyterian Church in these United States?"

She answered each one of these questions with an unqualified "Yes."

4 In addition to asking these questions our Board required at the time of her appointment as a missionary of our Church in 1917 the same testimonials that it would have required in the case of any other missionary candidate. Her fellow missionaries in the Southern Presbyterian Mission in China wrote in the best terms regarding her and her Christian character and work. They said that she had done the mission work entrusted to her faithfully and well: that she had been engaged in general evangelistic work for women and could be unreservedly recommended. Dr Richardson of the Southern Presbyterian Mission wrote: "All the members of our station are exceedingly sorry to lose her; she is a fine young woman and a good worker." Dr J. C. Garrett of our Presbyterian Mission, who had gone to China from your Synod of Indiana, wrote of her:

August 6, 1934

"She has had an unblemished record as child, student and missionary of the Southern Presbyterian Mission at Chinkiang."

One of her teachers when she was a pupil in China as a child, Miss Helen F. Dearborn wrote that she had always been active in Christian work both in college and elsewhere. She added - "She has chosen to be a missionary for Christ's sake. She has very unusual strength of character and understands life far more deeply than many of her seniors. She will deepen spiritually as the years roll on for her heart cries out for more of God's grace and of His Holy Spirit continuously."

These are the facts with regard to Mrs. Buck's appointment by our Board. Her resignation was accepted with regret because it had become evident that she had moved away from the faith which she held at the time of her appointment and that she felt unable to return to that faith so as to be able to continue her missionary service with our Church. The Board sought to act in the matter in as Christian a way as possible in the hope that she might not be alienated, as she had been by some experiences in the past, and that if possible she might be won back again to her own early faith.

Very sincerely yours,

RES:B

July 21, 1954

Rev. William C. Covert, D.D.,  
Care of President Weir C. Kettler,  
Grove City, Pa.

My dear Will:

Your letter of July 27th is just received today and I have gone over with great interest the draft of the letter which you enclosed. I am returning this herewith with some verbal suggestions.

I think the figure which I have given for the decrease in the contributions of the Board from Living Sources is correct. It might be well to have Mr. Sibley check that figure.

I am not sure that one or two matters regarding the Assembly's action and the Independent Board were not more clearly put in the brief draft which you showed us at the meeting in Philadelphia. I enclose my copy of this draft with some suggestions which I have made in the interest of clarifying the issue and concentrating the discussion upon what is now the one fundamental question as to the authority of the Church and the General Assembly and the willingness or the unwillingness of men to obey that authority when exercised in strict accordance with the Constitution.

The Independent Board makes a great deal of the point, as you know, that it is not in the Presbyterian Church. On that particular point please note paragraph number six in the enclosed copy of the letter which I wrote to Dr. Snowden and Dr. Clarke at your request and Dr. Mudge's.

I think the point might be made, which I believe no one has yet made, that the proper agency to interpret Chapter XXIII of the Form of Government and to determine whether a Board like the Independent Board is or is not in the Presbyterian Church, is the General Assembly. It is not competent for a Board to set itself up in the Church and declare it is not in the Church and therefore not subject to its jurisdiction. This is a matter for the General Assembly to decide.

I think also it might be well to make it a little more clear as to just what is now referred to the Presbyteries. The Presbyteries are not called upon to initiate heresy trials or to expel men from the Church. They are called on by the General Assembly simply to secure the obedience of their members to an action of the General Assembly declaring that the Independent Board is an unauthorized and unwarranted Board and that ministers and members of the Church who are loyal to its Constitution and its authority must discontinue their relationship to such a Board. If they refuse to do this then the Church ~~may~~ in the case of members and the Presbyteries in the case of ministers must require obedience as a condition of continued enjoyment of the

July 31. 1934

privileges which were given and assumed under pledge of loyalty and obedience and unity.

Would it not be well in your letter to quote the declaration from the Assembly's action which I quoted in the last two lines on page one of my letter to Snowden and Clarke?

Will you please let me have this letter back when you have through with it?

With warm regard,

Very cordially yours,

RES:B

The Woodbridges left France for Africa on  
September 13, 1932, arriving at Kribi on  
October 10, 1932.

There seems to be no record of the date of their  
leaving Africa, either on our cards, in the  
Treasurer's Office, or in the Travel Department.  
A letter from Dr. Johnston, dated December 21, 1933,  
says: "They are sailing the last of this week."  
December 21st is a Thursday, so they must have  
left December 22d or 23d, 1933.

~~14~~ a few days over 14 mos

June 18, 1934

Mr. W. A. Shaw,  
Oxford, Pa.

My dear Mr. Shaw:

On returning from some of the western Synod meetings on Saturday I found your good letter of June 3rd. It is a pleasure to hear from you and to have your reference to our common friend Miss Murdaugh. My memory of the Oxford Church runs far back to my college days when I went down as still a college student to speak in the church when Dr. Jacobus was pastor. I grew up myself in an old Scotch Irish Church in Central Pennsylvania in one of our most conservative presbyteries - the only presbytery, I think, which resisted to the last the revision of the Confession of Faith in 1903. I think I believe the Bible and accept its authority as completely as any of our good friends who claim the title of Bible Christians. I think there is no other basis for our missionary work than this.

I have often quoted the statement which the continental delegates brought to the meeting of the International Council in Jerusalem in 1928. I think it was drafted by Dr. Heim of Tubingen University, perhaps the leading teacher of theology in Europe now and a thorough evangelical believer. The statement was as follows:

"A number of Continental delegates to the Jerusalem conference feel constrained to put into words the conviction which we hope is common to all delegates, namely, that all our mission work is based exclusively on the great acts of God for the redemption of mankind: in particular the sending of His only begotten Son, His death on the Cross for the redemption of the world, His resurrection as the beginning of a new God-given life for redeemed humanity. We are the messengers of God to proclaim this redemption. The context of our message is the Father God whose children we become through our Saviour Jesus Christ, and the invitation to accept this salvation by faith. Therefore it is the main task of missions to work for the conversion of men, that is, their conscious break with their past life, the New Testament metanoia required of all Christians.

"In view of these facts, though fully acknowledging the spiritual values in the non-Christian religions, we are disquieted by the question whether the offer of salvation to non-Christians can be made by setting over against one another the spiritual values of the non-Christian and the Christian religions, the scheme followed by most of the papers presented to us.

"Further, we do not believe that the central task of the Christian missions can be accomplished by a so-called 'Social Gospel', banding together all men of goodwill across the boundary lines of different religions in a common warfare against the evils of the world, indispensable and urgent though this warfare is.

"In view of the ominously rising tide of syncretism in the modern world and the fact that the missionary movement is inevitably bound up with modern civilization, with its blessings and its curses, we regard it as an urgent duty for Protestant missions of all lands to stand firm on the basis of the way of salvation set forth in the whole Bible."

I do not believe that the difficulty in our Church at present is a doctrinal difficulty. I do not believe that the Westminster Seminary group is any more evangelical than the great body of the Church. I think that the trouble is rooted in personal attitudes just as it was in the Princeton Seminary difficulties, and I fear that the only solution will have to be found in a change of these attitudes.

This is not a theoretical view. Dr. Machen has declared both in writing and in speech that he is fundamentally at variance with those with whom he is disagreeing and no change in policy or procedure will satisfy him but only that the persons of whom he disapproves must be removed.

Mr. Griffiths said the same thing before the Standing Committee of Foreign Missions at the General Assembly. It was proposed in that Committee to invite Dr. Matthews and Mr. Griffiths to come together before the Committee and to seek some "formula" or adjustment that would bring about full concord in the church. There were members of the committee who felt that nothing could be accomplished in this way but nevertheless the committee made the attempt. There was no possibility, however, of reconciling Dr. Matthews' view that the Independent Board is unconstitutional with Mr. Griffiths' view that it is lawful. Furthermore, the committee asked Mr. Griffiths just what it was that would satisfy him and his associates and after a number of questions he replied that the one thing that would satisfy them would be to have all the members of the Board of Foreign Missions removed and other members appointed, acceptable to Mr. Griffiths and his associates.

I think I ought to explain that the whole issue is not an issue for the Board of Foreign Missions. The Board is only the agent of the General Assembly and is responsible to the Assembly. The question of the Independent Board is a constitutional question which it is for the Assembly to deal with and not for its agent the Board of Foreign Missions. The Board has had nothing to do, accordingly with the discussion of the matter or the action of the General Assembly. From the beginning it has recognized that it was wholly amenable to the Assembly. Indeed, Chapter XXIII of our Form of Government declares that there can be no missionary agency carrying on missionary work among our churches at large that is not responsible to the Assembly.

I might say personally that when Dr. McAfee and I learned of the action that was proposed in the General Assembly we urged a more lenient course. My understanding is that the stringent action that was taken was at the instance of men who had formerly been in sympathy with Dr. Machen but who could no longer approve of his course and who believed that the Assembly must take just such action as it did.

The Board has been urged repeatedly the last two years to enter into controversy and argument with Dr. Machen and with "Christianity Today." This the Board has refused to do. It has met every issue fully in an orderly way

June 18, 1944

before the courts of the Church but it has not encouraged any controversy and I hope that it will not. It feels deeply the untruth and injustice of the repeated charges that it is propagating infidelity and is false to the Word of God. It knows that these statements are not true but it knows also that those who make them are not open to reason and truth and it would only injure the work of Christ to supply the world with a spectacle of fellow Christians fighting one another.

This simply a frank and honest reply to your kind personal letter. If you are ever here in New York it would be a great pleasure to see you and to talk with you fully about these questions.

Very sincerely yours,

REC:B



C O P Y

Resolution adopted by the Executive Committee of the West Africa Mission,  
July 12, 1934:

"Whereas, we have heard that Rev. Charles J. Woodbridge made the following statement on the floor of the Philadelphia Presbytery,--upon hearing of his appointment to the secretaryship of the new Board that many of the missionaries in the Cameroun rushed up to him and wished him Godspeed and told him that they were with him heart and soul, and that if nothing were done at home for them they would rise in revolt, We wish to assure the Board that this statement is not in accord with our ideas of the attitude of the West Africa Mission toward the new Board, or of its loyalty to our own Board. We believe that the West Africa Mission is absolutely loyal to our Board in every respect, and we regret exceedingly that the above statement has been circulated in the Church. No member of the Executive Committee has heard any member of the Mission make a statement either privately or publicly of disloyalty to the Board, or is aware of any expression of 'revolt' on the part of any member of the Mission. "

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Comment of Dr. W.C. Johnston, Field Secretary, in his covering letter dated  
July 13, 1934:

" I have just received a letter from Mr. McNeill enclosing the letter he had received from Dr. Erdman. I read this letter to the Executive Committee, which is the reason for Resolution No. 1. We could have said very much more in that resolution but we thought that perhaps from what has already gone to the Board this was sufficient. We did not name Dr. Erdman in the resolution as we felt that the letter was a personal letter to Mr. McNeill; but he stated very definitely in the letter what Mr. Woodbridge had said on the floor of Presbytery. We are very much disturbed in that we feel that Mr. Woodbridge has misrepresented the attitude of this Mission, leaving the impression not only with the Board but with the public that we are not loyal to the Board. This is not of so much importance in misrepresenting us to the Board as it is to the Church at home. We feel confident that we are well understood by the Board, and that our loyalty is not doubted, but of course this cannot be said of the Church at large. I have done what I could to counteract what has been said regarding the Mission and the Board by writing to the religious papers endeavoring to correct what has been said misrepresenting us. "

August 28, 1934

The Rev. I. D. Mishoff, M. D.,  
2506 East Locust Street,  
Milwaukee, Wisconsin.

Dear Dr. Mishoff.

I would have acknowledged earlier the receipt of your letter of August 15 but I have been away speaking at a number of summer Bible and missionary conferences. I appreciate your writing so fully regarding these difficult matters that are before our Church and indeed before all Christian Churches in these days.

Fe b. 19 I do not know whether you have seen copies of a statement adopted by our Board on January 15 and a communication to the Chester Presbytery adopted by the Board on ~~January 25~~. I am enclosing copies of these herewith. They are the honest statements of honest men and I trust will reassure you in some of the points raised in your letter.

I think the real issue that is involved in this present situation in our Church is not the doctrinal issue. When a statement appeared in one of the Cleveland papers accusing the last General Assembly of Modernism the Assembly immediately and unequivocally repudiated the statement. I believe that our Church is one of the most conservative and evangelical in Christendom and that men like Dr. Erdman, Dr. Stevenson and others are as thoroughly evangelical and as fully faithful to the Standards of our Church as any of those who have been making accusations against them. As for myself, I stand just where I have always stood: absolutely and fully on the Christianity of the New Testament, just where our own Standards say it is our duty to stand.

I return herewith Mr. Woodbridge's letter to you. I think the position of our Board is not at variance with the six points mentioned in your letter of May 25 to him as the printed statements which I am sending you will clearly indicate.

Are you not in error in saying that Dr. MacKenzie is a signer of the Auburn Affirmation? There are several MacKenzies in the list of signers, but not Dr. MacKenzie, formerly of Western Theological Seminary, now of Princeton Seminary.

Very sincerely yours,

RES:AMW

Encs. 3.

At its stated meeting at Folsom, Pa, on Tuesday, April 10, 1934, the  
Presbytery of Chester adopted the following as its  
REPLY TO THE BOARD OF FOREIGN MISSIONS.

The Presbytery of Chester deeply appreciates the Board's cordial and detailed reply to the "Friendly Statement". We rejoice in the Board's earnest declarations of loyalty to the Presbyterian missionary aim. Yet we cannot escape the conviction that, in several particulars, the problems set forth in the "Friendly Statement" remain without a satisfying solution. May we indicate a few of the difficulties that remain?

1. It remains true that the honored Senior Secretary of the Board and the man honored with the office of Vice-President hold contradictory views concerning "Rethinking Missions".
2. The Board maintains that a signer of the Auburn Affirmation can be fully loyal to the doctrinal deliverances of the General Assembly. We are by no means convinced that he can be. He may sincerely accept for himself the doctrinal deliverances of the 1923 Assembly; but he has declared, over his signature, that he is "opposed to any attempt to elevate these five doctrinal statements, or any of them, to the position of tests for ordination or for good standing in our church". If consistent, he should not scruple about accepting a candidate who does not accept the "particular theories" of the Assembly's doctrinal deliverances but who prefers "some other theory". In short, such a man can be personally sound but he cannot be loyal to the doctrinal deliverances of the supreme judicatory of our church.
3. The practical fact remains that the appointment of a Signer of the Auburn Affirmation to an official position of importance cannot but be most disquieting to a large section of the church.
4. The Board gives no assurance that it will not hereafter appoint a Signer of the Auburn Affirmation to the oversight of its Candidate Department.
5. Since the reception of the Board's answer, it is more difficult than ever to fix the responsibility for the promotion of the distribution and use of Mission Study Books. The Board's reply places large responsibility upon the Missionary Education Department of the Board of Christian Education. On the contrary, a letter from the Director of Missionary Education, under date of Feb. 20, 1934, places the responsibility squarely upon the Board Secretaries, who have "examined the manuscripts of these adult texts and pronounced them good." A later letter, from the same Director, under date of March 29, 1934, denies that any adult texts have been finally approved and leaves it uncertain whether responsibility rests upon the Mission Boards, upon the Board of Christian Education, upon the latter Board's Curriculum Committee, or upon its Administrative Committee. Meanwhile, the preliminary announcement for 1934-1935 is none too assuring. The selection of Dr. Albert W. Palmer and of Kagawa to write mission study books is most disturbing.
6. Many of us fail to understand the Board's elation over the registration of some of its schools of higher education in China. We regret the sacrifice of the School's Christian Testimony to the commercial value of its diploma. We believe that the use of missionary gifts for the support of a secular education that is divorced from definite Christian instruction is unfair to the giver.
7. Serious problems involving Textbooks and the employment of non-Christian teachers remain unsolved. Although the Board does not know of the existence of questionable textbooks, no answer is yet available to the detailed charges set forth in a widely-circulated pamphlet entitled, "Modernism and the Board of Foreign

Missions of the Presbyterian Church in the U.S.A." A severe critic of textbooks is Dr. Albert B. Dodd, a missionary in the employ of our Board. We maintain that the Board's answer to these charges should be just as accessible as the pamphlet containing the charges.

If the Board will point the way to a satisfactory solution of these problems, it will do much to awaken a new confidence among our people -- a new confidence that will release new financial resources and promote a new unity throughout our beloved church. Until these matters are disposed of in a satisfactory manner, the Presbytery seems powerless to remove the distressing situation which led to the sending of its "Friendly Statement".

May 2, 1934

Mr. Maurice W. Moe  
1034 North 23rd Street  
Milwaukee, Wisconsin

My dear Mr. Moe:

We are very grateful to you for writing directly to us with regard to the statements made by Mr. Woodbridge on his visit to Milwaukee and for the opportunity of answering your questions with regard to these statements. You ask whether the following nine statements which you understood Mr. Woodbridge to make are true or false:

"That the Presbyterian Board of Foreign Missions had, in its literature -

- "1. Endorsed Sherwood Eddy as having performed a fine Christian work in the foreign field;
- "2. Endorsed the Christian Literature Society of China;
- "3. Endorsed the Church of Christ in China;
- "4. Endorsed the National Christian Council of China;
- "5. Endorsed the National Christian Council of India;
- "6. Spoken (in its Year Book) with great commendation of the registration of Cheeloo University of Tsinan;
- "7. Recommended (on its own letterheads) the buying and studying of E. Herman's 'Ministry of Silence and Meditation';
- "8. Spoken of Mrs. Pearl Buck's rich work in China;
- "9. Referred to Dr. Hadley with warm commendation for his work as Candidate Secretary and expressed the hope that a successor could be secured who would carry out his policies."

The first five of these statements declare that the Board has "endorsed" Mr. Eddy and the four agencies named. The primary and accurate meaning of the word endorse is to guarantee, to certify, to assume responsibility for. In this accurate and true meaning of the word each one of the first five statements is false. I will take them up one by one and indicate whether the Board has any relation to the objects named, and if so what it is.

1. The Board has never endorsed in any sense of the word, either the original or any derivative sense, Dr. Sherwood Eddy. It has never taken any action with regard to him. It has not and it never has had any responsibility whatever for him. The basis on which Mr. Woodbridge rests his charge is probably a statement in Dr. Machen's pamphlet on page 49, in which Dr. Machen quotes two sentences from a letter written by one of my associates, Dr. Scott, to a member of our Board, Dr. Littell, who is chairman of the Foreign Mission Committee of the Presbytery of Philadelphia, in which, Dr. Scott, speaking for himself, says a manly word in defense of Dr. Eddy and Dr. Kagawa. Dr. Machen says that this letter of Dr. Scott's was "a communication from the staff of the Board of Foreign Missions to the Foreign Missions Committee of the Presbytery of Philadelphia." It was not a communication from the staff. It was a letter

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from Dr. Scott to Dr. Littell which had not been adopted by the staff of the Board and had not been seen or passed upon in any way by the Board. Whatever individual opinions may be with regard to Dr. Eddy, the statement that the Board has endorsed him or any activity of his is, as a simple matter of fact, untrue.

2. The Board has not endorsed the Christian Literature Society of China. Through its missions in China it has cooperated with this society, which has published most of the evangelical literature available in China and which has among its associate workers the Rev. Watson M. Hayes, D. D., whom Mr. Woodbridge would deem to be one of the most conservative and orthodox missionaries in China and whose books have been published by the Society. The Society has issued some things that we would not approve, just as the firm of Macmillan, which publishes Dr. Machen's books and is supported in part by the profit of these books, has published much of which Dr. Machen would not approve and for which he has no responsibility.

3. I know of no action of the Board of Foreign Missions endorsing the Church of Christ in China. This is an independent national Christian Church, the largest and strongest body of Christians in China. It embraces most of the results of the work of our Presbyterian missionaries in China. At first the fruitage of this work was organized in Presbyteries connected with our General Assembly. Later these Presbyteries and Synods were set off by General Assembly as an independent Presbyterian Church in China, absolutely autonomous. Later these presbyteries and synods united with other evangelical churches in China and the fruitage of the missionaries of the Reformed Church in America and of Canadian and British churches to form the United Church in China. Our Board has no ecclesiastical functions whatever and any recognition of the Church of Christ in China has been given to it by our General Assembly and by the World Alliance of Presbyterian and Reformed Churches. The Moderator of the Church of Christ in China, Dr. Cheng Ching-yi, was received several years ago by our General Assembly as an honored visitor and no more evangelical and spiritual addresses were made to the Assembly that year than his. The present creed of the Church of Christ in China is very simple, like that of the Church in Japan. It is as follows:

"Based on the principle of the freedom of formulating her own faith, the bond of union shall consist:

"In our faith in Jesus Christ as our Redeemer and Lord on whom the Christian Church is founded; and in an earnest desire for the establishment of His Kingdom throughout the whole earth.

"In our acceptance of the Holy Scriptures of the Old and New Testaments as the divinely inspired word of God, and the supreme authority in matters of faith and duty.

"In our acknowledgment of the Apostles' Creed as expressing the fundamental doctrines of our common evangelical faith."

Recently the Church has adopted a statement with which each meeting of the General Assembly and the respective Synods in their Annual meetings have to be opened, as follows:

"In the presence of God our Heavenly Father we enter into a solemn Covenant to exert ourselves to the utmost to make this meeting of the General Assembly a sacred, solemn and spiritual fellowship, be fellow-workers with God and bound to one another by the ties of mutual respect and love. Throughout all of its sessions we will strive in this spirit of cooperation to increasingly strengthen the work of our Church so that the name of God may be glorified and Jesus Christ may be manifested as the Head of the Church, and the Universal Church of all ages as His Body, sharing a common breath of life and filled with the richness of His abundant life. May the kingdom of God come to earth even as it is in Heaven."

4 and 5. These questions relate to the National Christian Councils in China and India. It is inevitable and desirable that there should be national councils in these countries and in Japan and Korea to care for interests common to all the missions. And though now and then things may be done of which one does not approve it is difficult to see how any reasonable person can do otherwise than rejoice in the existence of such bodies and cooperate with them as far as he can. This is the attitude of our Board but it has not "endorsed" these Councils. It did not establish them. It appoints no members on them. It has no responsibility for them. When they have applied to the Board for financial help the Board has replied that it cannot assume any direct relationship to these Councils; that if the missions of our Church in these countries desire to participate in these Councils they are encouraged to do so under the authority vested in them, not by the Board but by the General Assembly in its action taken at the request of the Korea Mission in 1922. The missionaries do cooperate in these councils, seeking to influence them to follow the courses which our missions believe to be wise. The fundamental principle that is involved here is, of course, the principle of cooperation - whether our Church should pursue such a policy and if so how far it is responsible for actions that may be taken of which it would not wholly approve. For fifty years our General Assembly has laid down again and again the principles to which its agencies are required to conform in the fullest possible cooperation with other evangelical agencies. The Assembly has never been troubled itself by the theory that it was to be regarded as endorsing and guaranteeing the agencies with which by its own definite action it decided to cooperate, such as, the Evangelical Alliance, the American Bible Society, the American Tract Society, the Anti-Saloon League, the Federal Council of the Churches of Christ in America. Would it not be as preposterous to hold the Assembly responsible for endorsing every agency of which it makes use as it would be to hold a man responsible as endorsing every paper to which he subscribed, or the government to which he paid taxes, or all the community enterprises which he helps to support? Mr. Woodbridge's specific charge is that our Board has "endorsed" these National Christian Councils. The records of all the meetings of our Board are submitted annually to the General Assembly and Mr. Woodbridge would be unable to find in them any action justifying this statement. If he means, however, that our Church approves the idea of cooperation in Christian work, that is quite true - that is the policy which our General Assembly has again and again declared and with which our Board is in hearty agreement within the limits imposed by evangelical fidelity.

6. The only year Book of our Board is its Annual Report to the General Assembly. The book to which Mr. Woodbridge refers is the "Year Book of Prayer for Missions." This is a book published by the women of the two Boards - the Board of National Missions and the Board of Foreign Missions. It began as a little birthday calendar published in 1892 by the Women's Executive Committee of Home Missions, then an independent agency. Three years later the Women's Foreign Missionary Societies of the Church issued a little pamphlet of prayer for

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the missionaries. In 1918 these two were combined by the Women's agencies and they have continued to issue the combined book ever since. The statement referred to by Mr. Woodbridge is found on page 124 of the book, of which I am sending you a copy under separate cover. The statement is -

"An outstanding event of the year was the registration of Cheeloo University at Tsinan. The inside history of the months of negotiation necessary is a romance of God's guidance in the face of obstacles, and of his people's faith."

It is tragic that the struggle which our Christian institutions in China have made and are making in defense of their educational and religious freedom should be treated with unsympathetic ignorance as a weapon of doctrinal controversy. All over the world today Christianity is facing movements which abridge what we believe to be the right of religious liberty. In some countries it has been made impossible for Christian agencies to carry on any missionary education. In other countries it is still allowed with more or less limitation. The question is as to just how far we should go in still trying to maintain Christian institutions in the face of government restrictions. Is it best to give them up altogether or is it better to hold on to as much as we can in the hope that better days will come and in order to protect Christian children from the positive anti-Christian influences of government schools. These are grave and difficult problems and it is wrong to try to raise prejudices against men and women who are seeking to do their best under the difficulties which they are confronting. The principles on which our Missions are trying to act are set forth on pages 61 to 66 and pages 87 to 89 of the little book entitled - "Are Foreign Missions Done For," which I am sending you with the Year Book of Prayer.

7. I am sorry to say that I have never read Herman's "Ministry of Silence and Meditation," and do not know whether it is a bad book that ought not to be recommended or whether it is a book that ought to be considered by earnest Christians, and I cannot learn, after several inquiries here, of any letter in which the book has been recommended. The charge is that the Presbyterian Board of Foreign Missions has recommended the buying and studying of this book. I know of no ground whatever for this charge.

8. The case of Mrs. Buck was considered fully by the Standing Committee on Foreign Missions at the last General Assembly. I think that most right-minded people in the Church feel that we have heard enough of this case. You will find reference to it on pages 4 and 5 of the enclosed reply of the Board to the Presbytery of Chester and on page 7 of my address at the last meeting of the General Assembly, which I enclose. Mrs. Buck held views which made it impossible for her to continue as a missionary of our Church. She happily settled the matter by resigning. The regret which the Board expressed at her resignation was with reference to the occasion for it, namely, her departure from the faith of the Church. It sought in Christian courtesy to recognize the service which Mrs. Buck had done in behalf of China. How can any one deny that her books, with whatever short-comings and they are very grave, have deepened the sympathy of western people with the great mass of toiling and suffering life in China?

9. With reference to Mr. Hadley, and the coloring or discoloring which Mr. Woodbridge has given to the matter, will you please read pages 6 to 8 of the Board's reply to the Presbytery of Chester. You will judge for yourself the honesty of Mr. Woodbridge's distortion of the sentence underscored on page 8.

In addition to the two statements to which I have just referred, which are



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enclosed, I add the action of the Board on January 15th, which I hope you can find time to read carefully together with the other enclosures.

There is a great deal more that might be said on this whole matter. The very serious constitutional questions that are involved will come before the General Assembly at its meeting this month in Cleveland. Scores of Presbyteries have already taken action and by a vote of two to one the Presbytery of Philadelphia, of which Mr. Woodbridge and Dr. Machen are members, rejected the resolution allowing contributions to the Independent Board, and adopted instead the following:

"Whereas, in this day of financial distress it is very necessary that our Presbyterian Church support the work of the Foreign Missions which we have already established, if we are to avoid the recall of consecrated men and women who have gone forth and who were never more needed in the foreign field than today.

"Resolved, that we as a Presbytery disapprove of the establishing of a new Board of foreign missions in the Presbyterian Church in the United States and we urge our people to support the one already established."

Perhaps an additional word should be said with regard to the policy of our Board in refraining from joining in controversy with Dr. Machen and Mr. Woodbridge. So far as the problem is a constitutional one it is for the courts of the Church to decide and not for its Boards. So far as it is a question of missionary policies and methods the Board has reported every year to the General Assembly and has done nothing without the Assembly's sanction. It has been stated that the Board has made no answer whatever to Dr. Machen's pamphlet but this is incorrect. The Standing Committee on Foreign Missions at the last General Assembly heard Dr. Machen at length, although he was not a commissioner and had no legal right in the Assembly. Dr. Machen presented what he considered the strongest points in his pamphlet and representatives of the Board of Foreign Missions answered these one by one with the result that the committee of 45 voted to dismiss Dr. Machen's charges and to affirm full confidence in the Board of Foreign Missions of the Church and in the missionary work of the Church as conducted by the General Assembly through the Board. This action was taken with only two negative votes cast by two members of the committee who were in conference with Dr. Machen and receiving instructions from him. The report of the committee was overwhelmingly adopted by the General Assembly.

The issue before the Church now, accordingly, would seem to be as to whether we are a Presbyterian Church with a constitution which has authority or are a congregational church with a polity that is not Presbyterian but independent.

As to the general question of the fidelity of our foreign missionary work, it is interesting to note that Mr. Woodbridge offered himself for appointment as a missionary of our Board and was sent by it to the foreign field in 1932. If the Board has been faithless for many years how could he have offered himself to it for appointment, admitting now that he served happily and contentedly in the African Mission of the Board? It is the same Board now that it was two years ago and it is represented on the foreign field by as devoted and faithful and trustworthy a group of men and women as can be found any where in the world.

Very faithfully yours,

THE BOARD OF FOREIGN MISSIONS  
OF THE PRESBYTERIAN CHURCH IN THE U. S. A.

156 FIFTH AVENUE  
NEW YORK

February 14, 1934

OFFICE OF SECRETARY

Mr. A. W. Sutherland,  
First Presbyterian Church  
Murray Street & Barclay Avenue  
Flushing, New York

Dear Sir:

I have received your letter of February 7th addressed to me personally and reporting the action of the Advisory Council of the First Presbyterian Church of Flushing taken at its meeting on February 5th, 1934, and committing the Church and its missionary offerings to the "Independent Board of Presbyterian Foreign Missions." I have seen also a copy of the letter of the Advisory Council of February 8th to the members of the Church, stating that "this Independent Board of Presbyterian Foreign Missions is made up of a group of conservative believers and preachers of the Word of God. It was formed because of the prevailing modernism in the present Board and its purpose is to definitely promote evangelical missions."

I am grateful to you for the courtesy of reporting this action. It will be communicated to our Board at its next meeting, although the questions involved are not questions for our Board to determine but under the law and Constitution of our Church belong to the Presbytery of Brooklyn-Nassau and to the General Assembly. Perhaps you will have reported the action of the Advisory Council to the Presbytery through its Stated Clerk, the Reverend Tracy B. Griswold, 1 Hansom Place, Brooklyn. I am sending Mr. Griswold a copy of your letter to me and of this reply and also of the letter of the Advisory Council to the members of the Church.

There are several comments which, in justice to our Board and to your courtesy, I would venture to make:

1. There is no justification of such an action as the Advisory Council has taken so far as the evangelical fidelity of the General Assembly's Board of Foreign Missions is concerned. The Board has unequivocally declared its evangelical position gain and again and the Assembly has unqualifiedly declared its satisfaction and trust. On November 19th, 1923 and again on January 15, 1934, the Board explicitly declared:

All the members and officers of the Board clearly understand that, having been appointed by the General Assembly as the authorized agency to represent the whole Church in its foreign missionary work, they should discharge the obligations imposed in entire obedience to the instructions of the General Assembly, and in full loyalty to the Standards of the Presbyterian Church, and the whole system of doctrine contained therein. In these and in all other respects the Board has sought to administer the trust laid upon it by the General Assembly with absolute fidelity, and it is determined to hold this trust inviolate.

At its meeting in Columbus, Ohio, on May 27th, 1933, the General Assembly had before it the charges on which evidently the action of your Advisory Council rests and it explicitly declared:

"After a thorough examination of the minutes of the Board for the past year, we would record our satisfaction in the excellence with which the minutes are recorded and indexed, finding them to be truly a work of artistic quality apparently perfect in their mechanics.

"(1) We express our conviction that if the Church at large could know the conscientiousness, thoroughness, and prayerfulness with which every matter was considered, as indicated by the minutes, full confidence in the Board's ability and integrity would be established.

"(2) In the light of prevalent criticism of the Board your committee made particular examination of the transactions pertinent thereto and are pleased to report that the records show an evident adherence to the doctrines and standards of the Church.

"The Assembly also expresses its thorough confidence in the members of the Board of Foreign Missions and its belief that they have steadfastly endeavored and are endeavoring, by every means within their power, to support the secretaries and the missionaries of the Board in the gospel enterprise."

In view of these actions and under the law of our Church it is not competent for the First Presbyterian Church of Flushing to pursue the course which you have taken. The judgments which it involves and the suspicions and distrusts which underlie them are deeply to be deplored as both unwarranted and unworthy.

2. An Advisory Council such as yours is wholly extra-constitutional in the Presbyterian Church. It is not forbidden under our Church law and in many Churches it fills a very useful and appropriate place but it has no authority to take such action as your Council has taken. Such power if it exists in the local church at all, as it does not, would belong wholly to the Session. (See Form of Government, Chapter IX).

3. The action of the Advisory Council is declared by it to rest on doctrinal grounds. As our Board stated in expressing its deep regret at the withdrawal of Mr. and Mrs. Woodbridge, "the Board cannot recognize the validity of the reason given (for resignation) nor any justifiable ground for a new Board either for expression of loyalty to Christ or for the maintaining of the fundamental truths of the Christian faith. The Board reasserts its historic position as an authorized and responsible agency of the General Assembly of the Presbyterian Church in the U.S.A., which requires it to the gospel and person of Christ and to the saving truths of the revealed Christian faith." It would disavow as untrue and unwarrantable the intimations in the Advisory Council's letter of February 8th to the Church. The only purpose according to its charter, its commission from the General Assembly and its own conscience and conviction "is to definitely promote evangelical missions." The Advisory Council cannot be more earnest and sincere in its declaration that it is fundamental in its belief than the Board itself. It stands solidly on the Standards of the Church and

the Holy Scriptures. There the Advisory Council ought to be satisfied to stand with it.

4. The Advisory Council speaks of "the Independent Board of Presbyterian Foreign Missions." There is not and there cannot be any such Board. The Form of Government of the Church, Chapter XXIII, declares that where any association is formed "for the conduct of a special work for missionary or other benevolent purposes" if its territory is included within a Presbytery or Synod, it should be responsible to the judicatory within whose bounds it lies and that where any such association covers territory greater than a Synod, "it shall be responsible to the General Assembly." The law of the Church is clear that no such Independent Board can call itself Presbyterian or can legally function within the Presbyterian Church.

5. As to missionary offerings the action of the Advisory Council properly recognizes the right of individuals to give designation to their gifts. (See Directory for Worship, Chapter VI, Section 3). But the Council contravenes the law of the Church as again and again authoritatively declared, when it diverts the gifts of the Church from the authorized agency of the General Assembly and directs them to an independent Board established in contravention of the law of the Church and the authority and action of the General Assembly.

I am venturing to write so plainly, not in behalf of the Presbyterian Board of Foreign Missions and not as secretary of that Board but solely as an individual member of the Presbyterian Church who believes in its Constitution and who knows that that Constitution is as authoritative in its Form of Government as it is in its Confession of Faith.

I am writing also in the earnest hope and with the constant prayer that those forces which are sowing distrust and dissension in our Church and which are acting in contravention to its laws will come to a different mind to the end that we may all stand together in the faith of the Gospel, on the full acceptance of the New Testament and in united effort to make our only Lord and Saviour known to all the world.

Very faithfully yours,

RES:B

(This Boys' Middle School is Registered under the Chinese Educational Regulations)

Peiping  
April 17th, 1934.

Dear Friends,

On Easter morning, in our Truth Hall Chapel, we had an impressive witness to the reality of the resurrection of Christ. Three teachers, two secretaries, an assistant librarian, and twelve students stood up to confess Christ and be baptized. They formed an unbroken line all the way across the chapel.

Knowing these young intimately, I was deeply moved as I looked at each one of them standing there. What a simple, significant, glorious thing to do. The students were among the choicest in the school, in scholarship, personality, and actual leadership. Several of the students are in the senior class.

In Truth Hall, there is a Christian Fellowship. In order to belong to this Fellowship one has to declare that he wants to follow Jesus Christ. This is the one and only condition of membership. There are about one hundred in this Fellowship. Some of those baptized were already members but they were not satisfied with that. Some had helped Mrs. Gleysteen in Sunday School, coming to Teachers' Meeting regularly and teaching classes of small boys. Five of them were in my Bible class. All of them agreed that it was the right thing to do to stand up in the presence of their teachers and fellow students to declare in no uncertain way their loyalty and their purpose.

Why were they drawn to our Lord? It was really quite spontaneous and deliberate on their part. Jesus walked by the Sea of Galilee and bade Simon and Andrew follow him. They followed then and these young men follow now. It is the same Lord of life who has authority which the human heart recognizes. The spirit of service in Jesus and His supreme sacrifice made it impossible for these students not to come out into the open. If I know their hearts aright, I should say that loyalty and a desire to dedicate themselves to a hard task is the deepest yearning of their hearts. There was no escape from it. It became a happy decision.

This front line in Chapel bowed their heads as the minister, a Chinese Hebrew and Greek Scholar, placed both of his hands on their heads and baptized them into the Name - the Name above every other name. While they were reverently bowing, it seemed to me that I saw them all turning round and facing the students of Truth Hall and saying, "We witness to Christ this day. He is the way, the truth, the life."

Of course, we are encouraged. If any man be a worshipper of God and doeth his will, him he heareth. Yes, we believe that Jesus still walks in our midst. If we really see him, how dare we doubt that others will?

Sincerely,

(signed) Wm. H. Gleysteen